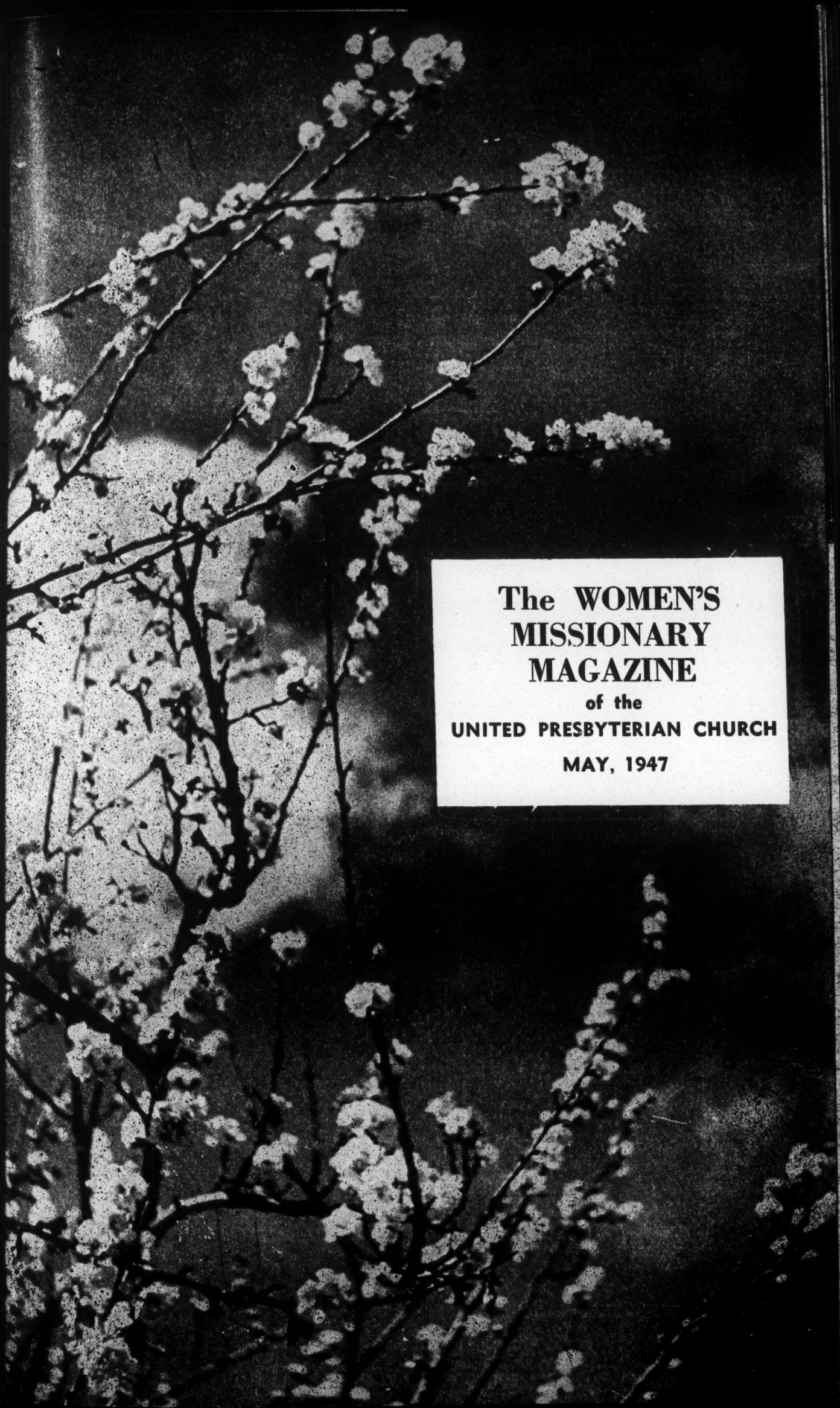

The WOMEN'S MISSIONARY MAGAZINE

of the

UNITED PRESBYTERIAN CHURCH

MAY, 1947

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A LITTLE TIME APART

IF LOVE SHOULD TAKE A HOLIDAY

If Love should take a holiday
And leave the earth to other hands,
Then Hatred and her evil hordes
Would stalk exultant through the lands.

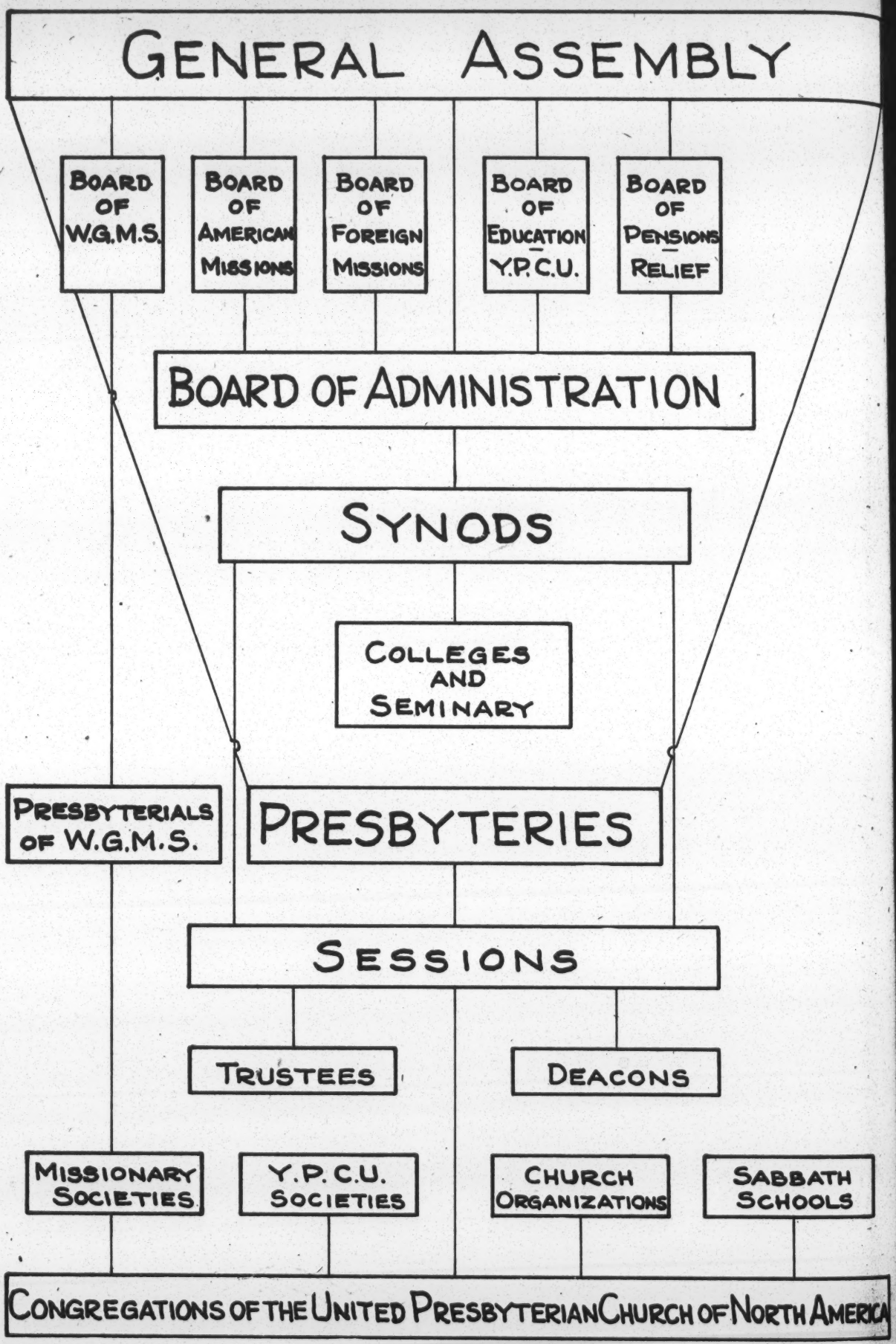
No song nor laughter would be heard;
No longer sunshine flood the sky;
No helping hand for lame or blind;
Forgot, the sick and dead would lie.

And man would fight his way alone,
Through wilderness of Sin would stray
Without the help of man or God—
If Love should take a holiday.

But Love will take no holiday;
For God is Love, and slumbers not,
And man is safe within His arms
And never will he be forgot.

—Elsie Wehling Fulton

PLAN OF ORGANIZATION
UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA



Russell K. Montgomery

The Women's Missionary Magazine

of the United Presbyterian Church

Vol. LX MAY, 1947 Number 9

Evangelism

COMMITTED UNTO US — THE COMMUNITY

Who Is My Neighbor?

By Mrs. F. C. Black, Omaha, Nebraska

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christian men and women everywhere join the certain lawyer of Jesus' day in subscribing without question to the ancient law, and like that questioner, we too woould ask "And who is my neighbor?"
neighbor!

Who are my neighbors? Oh, I have many, the one who sends in the extra pie she has made for dinner, the one who asks to keep the baby while I go to a meeting, the one who stops to speak a word of appreciation to the teacher at the close of the Sabbath School lesson, the one who makes the day brighter just by her cheery greeting on the street. . . . I cannot name them all; they are your neighbors too and when we think of them we find it easy and pleasant to follow Jesus' admonition "Thou shalt love . . . thy neighbor as thyself. But there are others who are just as certainly my neighbors and Jesus must have had them in mind when He gave this commandment.

My neighbor is the elderly lady next door. She lives alone in a well kept house with a lovely garden. Children at play in the next yard disturb her and their tree climbling frightens her. But she is my neighbor and she is lonely. A cheerful "Good morning," a childish offer to run an errand, the snow covered walk swept, an invitation to prayer meeting at the Manse brush away the differences and a friend is added to our circle.

My neighbor is the family in the old house in the alley. The house is full of children of various ages. One day the father is at work and the children have new clothes, another he is out of a job and the children are in need. We have a play yard we can share to keep active tots off the streets, an outgrown coat just the right size for Anne, an extra pair of roller skates to bring joy to the heart of neglected Tommy, and a welcome each Sabbath to a class in the Bible School where songs and stories and friendliness add a brightness to otherwise drab living.

My neighbor is the well groomed business woman in the apartment house on the corner. She has an important position with a prominent business house. I see her as she comes home every evening. Why should I be concerned about her? She has no time for neighbourliness. Her world is not mine. But dutifully I make a call and I find a woman hungry for companionship outside of the business world, one who

in the big city misses the friendliness of the folk next door in her home town. A hesitant invitation to a Young Women's Missionary meeting brings an eager acceptance and an eager, interested, and active worker is the result.

My neighbor is the new owner of the farm a mile down the road. She comes from the city and talks of shops and clubs and concerts. She wouldn't be interested in crops and canning and rural enterprises so I don't bother to ask her to the sewing club or the community social. When she brings her family to church, after a polite "How do you do," we continue our visiting with the other members for "She is not one of us." The newcomer goes home wondering about all that talk of friendliness of the country folk and if ever she will be accepted when she is so willing to learn and anxious to contribute to the life of the community of which she is not a part.

My neighbor is the woman who cleans our house once a week. Her acquaintances say she talks too much and is too boring. She complains that the members of her church avoid her just because she is poor, never realizing that they may tire of her ceaseless chatter. I cannot tell her this but I can be a patient listener and perhaps get across the idea that few people are concerned about a person's dress but many are more concerned about our kindliness and gentleness of speech and helpfulness of manner.

My neighbor is the woman with a "past." We know her as a quiet, sober, industrious person but still that word remains. Somehow she has never been on our prospect list for class or church membership. Even after the new minister has challenged us with his sermon on "whosoever will, let him come," we fail to consider her.

My neighbor is the wealthy lady in the big house. We call her a socialite and although her name is on our church roll, we hesitate to even nod to her as we meet her on the way to worship. Never do we ask her to participate in any project because "she would be too busy." So because of her wealth and prominence she is denied the fellowship of Christian work and friendliness.

My neighbor is the attractive matron I met at University Club recently. She is charming, efficient, eager to make friends in the city. She doesn't live in my locality, her church affiliations are with another denomination, she is not likely to become a member of my church so I give her name to the minister of the church near her home, I introduce her to friends who live in her section and a heretofore cold city becomes a friendly place in which to live.

My neighbor is the woman whose feelings are so easily hurt. Other women avoid her lest they say the wrong word and she be offended. Hers is a lonely world, many avoiding her for no one is at ease in her presence. How she does need me!

Yes, my neighbors are many. As missionary minded women we are willing to help evangelize the African, the Indian, or the Japanese but do we feel the same responsibility for the woman across the street? Christ died for her too and we need her to join hands with us as we make Him known to the uttermost parts of the world.

"O Brother Man, fold to thy heart thy brother,
Where pity dwells the peace of God is there,
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was doing good,
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

Prejudice Or Understanding

By Mrs. William H. Lawrence, East Liverpool, Ohio

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34,35

"For if ye love them which love you, what reward have ye? Do not even the publicans the same?" Matthew 5:46

THE more we study the Gospels, the more we are aware that Jesus lived and died for the "man on the other side of the tracks." It is a good idea for us to consider for a monment what we are doing for him; whether we are doing our utmost to share with the stranger the Gospel of love and light.

It is not easy to love the unlovely. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:44

Peter at one time regarded the Gentile much as some now regard the Jew. God sent him a vision; then Peter exclaimed "Unto me hath God showed that I should not call any man common or unclean." And so Peter preached Christ to Cornelius, a Gentile. Praise God, He is no respecter of persons! Here is the religious basis of brotherhood. Unless brotherhood is rooted in a spiritual foundation, it cannot be established.

COLOR

In a recent issue of the *Coronet* magazine there was an article entitled "The Wisdom of the Young." It told of Tommy's praise of his friend, Joe. Tommy's mother did not know that Joe was a Negro until a neighbor told her. The next time he was exalting Joe, the mother said, "But, Tommy, you never told me that Joe is colored." "Colored?" the child asked. "What's colored?" "Why, his skin is darker than yours, isn't it?" Tommy paused thoughtfully to ponder the question. Then he answered. "I don't know, but I'll look tomorrow." That is where all kinds of prejudice begins. It is not innate—it is learned, and all too often our children learn unkindness and hatred from the attitudes and words of adults, even their own parents.

CLASS

However, it would seem that the problem before us today is not so much racial as it is class. We are constantly studying race problems and are gradually recognizing that prejudice against other races or peoples must be regarded as a sin. We are not finding it exactly difficult to feel charitable to the hungry across the ocean or the foreigner on our shores with whom we come in contact only over the counter or in the laundry and kitchen.

But, how understanding are we of the opinions and needs of our American brother? Are we willing to accept him as he is and to start where he is to help him grow? Dr. Drury, headmaster of St. Paul's school, has said in The *Thoughts of Youth.* "Most people are strange mixtures, wholly surprising, of the admirable, the commonplace, and the bad. If you throw into the scrap heap all characters that have any single blemish or omission you will be lonesome; unless, in a moment of honesty, you fling yourself there, too." Yes, "there is so much of good in the worst of us, and so much of bad in the best of us that it hardly behooves any of us to find fault with the rest of us." There is no one so perfect

he cannot be improved. There is no one so bad he is hopeless. Jesus befriended the woman found in adultery; He saved the thief on the cross. We cannot expect others to conform themselves exactly to our pattern of speaking and acting. No two of us are alike. Maybe my neighbor is finding it as difficult to accept me as I am to accept him.

NEIGHBORS

Undoubtedly you have heard the famous "Neighbor" story retold by Claude Allen McKay. One day a "mover's wagon" came past Farmer Jones' gate. Farmer Jones was friendly toward everybody, so he spoke to the movers and asked where they were going. "We are moving from Johnstown to Jamestown," they told him. "Can you tell us what kind of neighbors we shall find in Jamestown?

Farmer Jones thought a moment, then he asked, "What kind of neighbors did you find in Johnstown?"

"The very worst kind," they said. "Our neighbors were gossipy and unkind and indifferent. We were glad to move away."

"You will find the same kind of neighbors in Jamestown, exactly the same."

The next day another "mover's wagon" came past Farmer Jones' gate. He greeted them in a friendly way and asked them where they were going. "We are moving from Johnstown to Jamestown," they told him. "Can you tell us what kind of neighbors we shall find there?"

"What kind of neighbors did you find in Johnstown?" he asked.

"The very best," they told him. "Our neighbors were kind, considerate and very nice indeed. It almost broke our hearts to move away."

"You will find the same kind, exactly the same, in Jamestown!"

"That's the way of the world," Farmer Jones said to himself as he walked back to the house. "If you want to have friends you will have to be a friend. If you want to see good in other people you must let them see good in you."

Neighborliness costs. To be a real neighbor cost the Good Samaritan in Luke's Gospel, sympathy and time and effort and money, all of which he gave gladly in the goodness of his heart. Real neighborliness always costs, and no doubt that is the great reason that there is not more of it. Neighborliness is not a matter of mere sentiment; it is kindly feeling and sympathy and understanding put into action in the interests of human need. Thus in the very nature of the case it must override any barriers of race or condition and lay its kindly hand upon any one who is near enough to be reached and needy enough to require the helping.

What is my attitude toward the man or woman, perhaps right in my own church, who has fewer talents than I? Perhaps he is giving more unstintingly of his time and talent than I am of mine. "It doesn't take much of a man to be a Christian but it takes all there is of him." God was more pleased with the widow's only mites than with a portion of the Pharisee's wealth, for love prompted her to give her all. Our gift of talents is much like our gift of the tithe. It is not "how much am I giving to God?" but "how much am I using for myself?"

Perhaps my neighbor is not a Christian. Does he know that I am? Am I praying for him, even doing more than that and putting props under my prayers?

FRIENDS

A writer in the *Sunday School Times* tells how, during a season of revival, a friend was praying one evening for a certain unconverted neighbor. After this manner he prayed: "O Lord, touch him with Thy finger, Lord!" The petition was re-

(Continued on Page 528)

"Be Ye Doers Of The Word And Not Hearers Only"

By Mrs. L. O. Hofstetter, Whittier, California

And now I beg you, lady, not as though I were writing you a new commandment, but the one we have had from the beginning, that we love one another. And this is love, that we follow His commandments; this is the commandment, as you have heard from the beginning, that you follow love. II John 5-6.

EVERY one seems agreed — church leader — juvenile workers—judges —social workers—P.T. A. members, etc., that the real basis for a wholesome moral society is the Christian Home. To establish and maintain such a home has been the ideal held up in our minds as missionary society women through the years. It is possible to have a vital and effective Christian home without regular church attendance when one is situated far from a Christian center, but we all must admit that the spiritual, mental and social exchange of church life strengthens and broadens the home experience. Instead of lessening the love of the members of the family for each other, the church strengthens it; new ideas brought home, discussed and rediscussed, sharpen the minds and broaden the outlook. Never at any time can one ever say that the church has harmed the unity and feeling of the home. Just so is it with the ecumenical idea of a World Church. Our denomination in this instance becomes as the Christian family; the whole Protestant Church being to the denomination as the local church is to the family—broadening—deepening—developing the spirit toward a fuller understanding of Brotherhood, but never taking away the qualities that mark our denomination as unique and that have been our peculiar witness. None of us would ever want to lose our denominational unity and integrity any more than we would want to lose our family unity and integrity. Co-operation with the local church and so on through to the Denomination has not done the one; why should interdenominational co-operation do the other?

Visser't Hooft has defined Ecumenicity as "The whole family of the whole church of the whole inhabited world, international, interracial, interdenominational, with a common faith, a common love, and a common purpose." By feeling a spirit of oneness with all Christians, without any barriers of space, time, color, race, or economic status we approach an understanding of Brotherhood that must be what Jesus meant when He prayed for the church at the last Passover the night before His betrayal:

"I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us, so that the world may believe that Thou hast sent me." John 17:20, 21.

In the past most of us have lived in communities of white, upper middle-class Americans. Our association with the Negro question—the Indian problem—the Mexican—the Japanese—the migrant has been, pretty largely, a matter of reading Home Mission study books and adding a little money to our missionary envelop from time to time. The war, however, has changed all that. Southern California had an influx of Negroes — thousands a week for months—to enter war work and to

take over the second lines of defense as the white workers moved out. The Indians were attracted by the war work too, and both groups are remaining to a very large extent.

Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom. The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. James 3:13, 17.

Brotherhood is no new obligation —it was laid upon Christians centuries ago, but it now has a new imperative. The very future of the human race depends upon the extent to which we can develop a feeling of brotherhood internationally, interracially, interdenominationally. It will have to begin in the hearts of each of us as missionary society women. "Segregation as practiced in America probably has more effect on the racial opinions of the young than formal teachings of the schools about democracy, or of the Church about Christian brotherhood. . . . Segregation subjects sections of our population to constant humiliation and forces upon them spiritual and psychological handicaps in every relation of life. . . . Segregation handicaps the nation in international relationships. . . . The pattern of racial segregation in America is given moral sanction by the fact that churches and church institutions, as a result of social pressure, have so largely accepted the pattern in their own life and practice. . . . With some exceptions our religious bodies are divided on a racial basis both in national organizations and in local congregations. So complete is the acceptance by the Church of this segregation pattern that fellowship between white and colored Christians in America is frequently awkward and unsatisfactory."

Some of the cities in Southern California have held monthly joint-interracial vesper services with the sermon given by a representative of one group, the music, by another, etc. Afterward a tea where all could mingle and fellowship has been held. The women in one Southern California town felt that there had been enough talking about Brotherhood—that something tangible and concrete should be done. So they organized an interracial women's club that meets once a month in the YWCA. This answers the problem among interracial women of an equal social, educational, and economic background and is a big beginning toward better feeling and understanding; but there is still the problem of crossing economic lines.

We have here our "Jim-Towns" filled with Mexicans. The schools at the High School level have conducted an intensive examination of the intelligence of the group in these segregated areas and have found that the intelligence curve is the same as among any American group of equal size. Many feel the Mexican incapable of benefiting from an education if offered, but the findings of this survey seemed to be that the problem is one of inertia and low income, due largely to prejudice and health problems. It is much more difficult to establish a common meeting ground with the Mexican than with other racial groups because there are many more barriers to cross and because he has predominatly a Catholic background. It is not a hopeless problem, however, because some have made a contact and are really accomplishing wonders in Americanizing and Christianizing the Mexican. The secret seems to be that the American woman who really gets results approaches them as a real *friend*—not with any superior or patronizing feeling—not looking for appreciation, but with a heart filled with Christ's love.

Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction. James 1:27.

Another and entirely different group that has been committed to us for our love and care are the retired older people. The Women's Association of the West has a beautiful home for elderly women in Glendale. Plans for physical expansion and a broader program are under way. The Board solicits the prayers and interest of every woman in our denomination so that this work can go forward in the best way and according to the will of God. Each of us owes time and thought to the Aged, attentions that cost so little in time and money and energy but that carry the thought that they are still loved and appreciated. It must be difficult for formerly active and agressive leaders to see the circle of their abilities slowly narrowing and their fields of contribution taken over by others. There is a club in Whittier whose aim is "To make life a little less difficult for others." If each of us had that aim toward the elderly of our congregations and in our homes for the aged—to make life a little less difficult—a little less lonely!

But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

Little children, let us not love in word or speech but in deed and in truth. I John 3:17, 18.

Each week our Church papers on the WWCA page carry the addresses of the centers for distribution of relief through Church World Service. "Combined efforts of Protestant Churches in the United States for 1946 represent a total of some $70,000,000 of which $17,000,000 has been designated for over-seas use in Europe and Asia. Also material aid in 10,000,000 pounds of food, clothing, seeds, animals, etc. $4,500,000 for book purposes. Goals for 1947 are to lift these totals. Slogan is, A million dollars a month." Only as we answer such a challenge are we obeying Christ's injunction "Feed my sheep."

As we look ahead this year to a widening understanding of Brotherhood, can we make the following commitments?

EACH DAY I shall pray to overcome an unconscious feeling of superiority with an accompanying patronizing manner.

EACH DAY I shall pray that my boundary of thought shall not be the town-line but the world—not the denomination but the World Church.

EACH DAY I shall bring to mind that Home Missions are not only in the South for the Negro and in the West for the Indian but in my heart for every representative of a foreign-born or non-white people in my community.

EACH WEEK I shall make some study toward understanding the social, vocational and economic problems of minorities in my community.

EACH WEEK I shall do some special act of kindness for an elderly person in my church or in the Home for the Aged closest to me, whether it is of my denomination or not.

EACH MONTH I shall try to entertain in my home some one of different racial and cultural background.

EACH YEAR I shall endeavor to see that a Brotherhood program is set up for our Missionary Society so that we may have at least one interracial meeting for worship and fellowship.

Social agencies and governmental agencies are trying to cope with the problems of race—old age—world relief. As Christians and members of United Presbyterian missionary societies, "What do ye more than these?"

Worship Service

For Program Study: Evangelism

Worship Theme for Year: "Ye shall receive power . . . Ye shall be witnesses."

By MRS. THOMAS R. SARVER, Wheeling, W. Va.

WORSHIP SERVICE FOR JUNE
REKINDLE OUR NEIGHBORLINESS

B.S.H. No. 63: 1 and 3

Scripture: Acts 4:24; 32-35; Galatians 5: last of verse 13, 14; Galatians 6: 1,2; 9,10.

Leader: Since we are considering evangelism in our communities, we shall think of neighbors as persons who are members of the same community and live close to each other. Mankind through the centuries has been asking Cain's question, "Am I my brother's keeper?" We as Christians know, however, that we do have a responsibility to witness to our neighbor. To do this, we must walk as Jesus walked. He was loving, joyful, peaceful, patient, gentle, good, faithful, meek, temperate. He suffered long and was kind; He envied not, did not behave Himself unseemly, sought not His own good, was not easily provoked, thought no evil, rejoiced not in iniquity but in the truth. These are all marks of Christ and let it never be forgotten, these are also the marks of a true Christian. The Holy Spirit works in us the characteristics of Christ when we look unto Jesus, and we are conformed to the image of God's Son. The marks of our Master are homely, everyday virtues that do not get into the headlines but they show up well in the kitchen, the office, the community. Our neighbors may not pay much attention to our *talk*, but they watch our *walk*. They may not understand what we mean by being saved, but they can see a Christlike life and come to desire our joy and peace. If, through love, we exhibit kindness, gentleness, and a spirit of helpfulness toward our neighbors, many of them can be won to our Lord and Saviour. James tells us that the royal law is to love our neighbors as ourselves. This is a high standard for our dealing one with another. What a wonderful place this would be if we were each one seeking every opportunity to do our neighbor good, to serve him in time of prosperity as well as in time of sorrow and need. When we fulfill this royal law, our neighbor becomes our friend. This elevates our neighborliness to another height for when Jesus in the hour of His testing and His disciples' perplexity, wanted to reassure them, to make them feel the full value of what their companionship meant, He said unto them, "I have called you *friends*." Friendship is one of the most wonderful and responsible relationships life brings. When we consider our neighbors in this light, it gives us a vision of the great opportunity of witnessing to them. You recall how the sick were healed when Peter's shadow fell upon them. We, too, have a shadow, the shadow of our influence, which is able to bless or curse, to heal or blight, those upon whom it falls. It is falling upon our neighbors' lives daily. We do not know whom it touches, but we do know that if we keep our faces turned toward Christ, the source of all light, our shadow, like Peter's will be used to heal and bless those among whom we live.

Prayer: Dear Father, rekindle our neighborliness so that we may truly love our neighbors as ourselves. May there flow from our lives rivers of living water, blessing those with whom we come in contact, that we may lead them to the Saviour of the world. Amen, B.S.H. 97.

Youth In The Punjab Village

By Miss Alice G. Hill, Sargodha, India

THERE is a rather wide gap between the educated youth and the illiterate youth in the Punjab. The former has the advantage of trained leaders influencing his life and widening the field of his knowledge. The Church, too, is able to better minister unto the educated youth because of the organizations which appeal to them and offer a means of fellowship for them. It is, however, the illiterate youth with whom I have had more contact and with whom I feel more familiar.

ENVIRONMENT

The youth in rural Punjab lives in a very different environment from that of the youth of rural America. There is little attractive about his surroundings. His mud house with its grey walls which segregate him in a measure from the other religious groups of the village has no color to add interest to his drab life.

In first contact with the Punjabi village one feels that there are no youth: from childhood to adulthood there seems to be no intermediary step. The law has set the age of 14 years as the lower limit for marriage for girls and that of 18 for boys but often because of the failure to keep accurate records or failure to recognize the law, marriage rites are performed at an earlier age. There is, however, an increasing number of parents among the Christian group, who, desiring to make better arrangements for their children keep their girls in the village home until they are 16 and 18 years old. The young men too are more in evidence.

These village youth are removed from the centers of the political upheavals of India today but this distance is so slight that the effects can not help but be felt. A young pastor quoted in *Our Country Is India*, says of our village youth, "The Indian village calls for the sacrifice of young people. Even though they may be prepared for sacrifice, the problems may stagger them and they may reel under the weight of them. But the very weight must call for the best of the Indian youth who can bear the burden, however great. The village with its hundred million younger

Miss Alice G. Hill

people presents a challenge that may shake a youth's faith, that may dim his vision, blast his dreams, and make him feel he is nothing. But an unshakable faith in God will preserve him for service of the villagers who deserve unbounded respect, untiring service, and unending love. These villagers may be indifferent but they are affectionate; they may be ignorant, but they are intelligent; they may be poor but they are not defeated by life; they may be caste ridden, but they are democratic; their life may be monotonous but it is grand in its simplicity."

THE HOME

The home is the most important unit in the Indian society and is of primary importance in the environment of the youth.

In India the joint-family system still prevails. Its members live together for as many as three generations and are counted as one family. The Individual fits into this family pattern and his or her life is to a large extent planned for him or for her. Sons and grandsons bring their wives to the family homes and cousins are almost as intimate as brothers. Indeed the name *bhai* (brother) is so often applied to a cousin that relationships are very confusing.

In many cases salaries and other incomes are brought into the common treasury. The system in itself means social security for the aged but since the oldest male is the head of the family it is understandable that there are conflicts in homes where children and grandchildren receive higher education. Also there are bound to be problems caused by the return of those who have been serving in the armed forces.

THE SOCIAL STATUS

Since the Christians in the Punjab villages have come primarily from the outcaste groups we find that in many villages they are still considered in the light of their background and thus their work is often of the lowest type and their honor practically nil. There is a very little wholesome mingling with other groups in the villages. In some villages the children are not made welcome in the Government schools: especially is this true if the headmaster in an Hindu. The youth spend their days in menial tasks: for the boys this often means the days in the fields or caring for the cattle, buffalos and goats; for the girls work in the homes, the cotten fields or gleaning in the grain fields according to the season. During the rainy season and at other slack seasons there is much of idleness and this often leads to that which is not desirable.

EDUCATION

Few indeed are the Christian boys and girls who are in schools. Some are fortunate enough to attend boarding school but other than at vacation time they are lost to the village. In some villages there are mission day-schools and here the situation is more favorable. There are reports of villages in which every Christian child of school age is enrolled in school, while many villages have no schools and in others there are only Government and non-Christian schools and no Christians are reading. Parents who have had no opportunity to learn to read, feeling the economic pressure of their situation, often see the value of a little bread *now*, rather than an education which can promise no means of bread for several years. Many times the only Christian in the village who can read well is the pastor and he has a large number of villages under his care.

REACHING THE YOUTH

What is being done to train these youth of the villages that they may become the leaders of the Church? How are the missionaries helping the pastors in the task which is overwhelming in the face of the all too few workers both native and foreign? Here's what is being done in one of the districts by one of the younger missionaries: "Wherever we have toured so far this winter the

young people of our India Church have been under observation. We have been interested to note how many there are, what provision is made for them, and where their interests lie. We discovered that three methods are being employed in attracting them. Each has its own appeal and is eminently successful under certain circumstances.

1. "*The daily worship service*—either morning or evening or both. This has worked well where there is a school or church in which to meet, and an enthusiastic and respected leader to keep it going. They could easily be directed to something more.

2. "*The singing party.* These are very popular in the villages and attract many young people. The song leader, an instrument or two, and a knowledge of some good songs are vital.

3. "*Adult literacy societies.* These have a special appeal for the girls and have a greater promise than the other two in developing into successful young people's work. The eagerness to learn can be directed to the satisfaction of spiritual hunger and can be guided toward political leadership. . . .

"We plan to hold a special meeting for the young people each night at the close of the evening service. After a song or two, there will be a short inspirational address, then a practical or spiritual problem related to young people will be presented, followed by a discussion period and prayer. It was thought that, for the discussion period the girls would respond better if separated from the boys. Each Saturday afternoon a *jalsa* (meeting) is planned which will be in complete charge of the youth. Preparation can be made and aid given during the week to make the *jalsa* distinctively a feature of the young people."

A later report from this same missionary tells something of the outcome of this work: "Two of the groups we organized have made considerable progress. The first group started was at Bhodi. After four good meetings with them, about fifteen young men signed the pledge, half of them with the thumb print. But those who could read and write pledged themselves to teach the remainder, and now I hear that there is not one who can not sign his name. The pastor told us that after a week, certain non-Christians in the village began to comment favorably on the change in the speech and conduct of certain of the members. Those boys have really put forth an effort to be worthy of the name 'Cross Bearers,' and the whole village has profited.

"The other group, at Hamidpur, was distinctive for this reason that half of the society were women, and of the four officers chosen, the Secretary and Treasurer were young women. They have kept up their enthusiasm for morning and evening worship. On one occasion, I am told, one of the number let slip some *gali* (blasphemy). He was immediately barred from the fellowship until he had paid a fine of Rs 1—. (app. 35c)."

These are examples of work being done and they mark beginnings in the effort to win and train the Youth of the Punjab village for Christ.

A Punjabi Christian Home

By Miss Theresa I. Brownlee, Sialkot, India

A tall, young pastor, convert from the thieving caste (Sansi) appeared at the mission house. After a little hesitation he told his errand. "You are our Father and Mother. To whom else can I go in time of need?"

The Missionary answered, "God is your Father through faith in Jesus. He shall supply every need of yours, according to His riches in glory in Christ Jesus." "What is your trouble?"

Nowab, the convert said, "You know my wife died leaving a little boy and girl with no one to care for them. I must have a Christian wife and free. I have no money to pay for one."

"Pray about it. Surely the Lord will provide," replied the missionary, "She should read, and be God's choice."

At first they thought it would be easy to find a wife for him, but few girls could read. Many parents who had girls in school wanted them to become teachers or nurses. Others refused to give their daughters to Sansis, although Christians have no castes. Some, willing to furnish the groom's clothes, demanded the bride's apparel, much jewelry, and money for the wedding expenses.

Nowab heard of a marriageable orphan in a girls' Christian boarding school far south of them. He said, "We do not have to pay for her. God provides for his poor, lonely servant. This must be an answer to prayer. She will be mine."

The girl Shanti arrived in Sialkot, Punjab, a strange land, to be the wife of a stranger, whose language she did not know. She knew Marati and a little Hindi. He knew Punjabi and a little Hindi. Some way they could converse in Punjabi. They made each other understand. Soon people laughed at her, but her husband never did. The neighbors learned that Shanti had a temper.

Years after they were married, their increasing family required more space. They were delighted with a big yard, especially the little ber trees which would provide shade and fruit. It was surrounded by a mud wall. The house also of mud contained two rooms for the family and one for a horse or cow, to one side. A room was large enough to hold beds for all the family and guests, and large enough to seat the Christians of their village close together on the floor. When the beds were not in use they were stacked out doors or in a corner. The other room was used mostly for storage. Bins were made of mud for wheat and rice, because the congregation paid them mostly in grain. They received no mission salary.

Later the family wanted a porch for their own and church needs. In fair weather the services were in the yard, and the little trees did not furnish enough shade. When it was stormy, Shanti had no place to cook the food, except in the house, by a fire in an earthen container, with all the smoke coming in their eyes and settling on their clothes. In due time the porch was completed and they praised the Giver of all good things.

Since there were no good schools in their own town, they had to send their little children away to the mission Boarding schools at Sialkot and Pasrur. No other Christian girls of their village were sent to school.

Shanti learned to read Punjabi and taught several of her neighbors' chil-

dren, as well as to serve Christ and the community.

Padre Nowab worked daily in his congregation of about twenty villages preaching the Gospel, officiating at weddings and funerals, settling disputes and praying for the sick. He rode a horse until he had to sell it on account of having no feed. He got an old bicycle, thinking it would be cheaper to keep. Repairs were expensive and so he sold it and walked. It was good exercise, but he could not cover so many villages in a day.

Shanti had a women's meeting Sabbath afternoon. She wanted to serve them and wanted the collection they could bring.

Her husband said, "Sometimes we did not have enough to eat. We were not tithing. It seemed impossible. We have decided to be honest with the Lord, and now we have more."

At a special communion service people came from ten villages, filling the yard, sitting on old cloth spread on the ground. The ministers were given chairs beside a little table. The Bible women, pastor's wife and women missionaries sat on cots. A generous collection was taken for home missions.

Later Shanti said that some one handed her a rupee. She asked her husband, "Since this was given to me could not I use it for flour? The bin is almost empty."

He said, "No, it is promised to the Lord."

Shanti went into her room and prayed, and returned with faith that God would provide. The next day the mission camp sent her 30 cts. and

An Outstanding Educated Family in our church in India—Elder McCauley with his son, daughter (Mrs. Mary Samuel), grandchildren and great-grandchildren.

the pastor brought home as much from a village. The flour was purchased with thanksgiving.

In all these years, Shanti never went back to her home land. Some of her relatives had been to see them. Now her nearest relatives are Punjabies. She has nine children of her own. Her oldest and the two stepchildren are married. Thus there are established happy homes where little ones come to know the Savior and are the parents' joy and comfort.

Padre Nowab said, "One morning we were all kneeling in prayer when a Mohammedan came to see me. He listened until we were through and then said, 'This is a family that remembers God and is blest.' "

PREJUDICE OR UNDERSTANDING

(Continued from Page 518)

peated with great earnestness, when something said to him: "Thou art the finger of God. Hast thou ever touched thy neighbor? Hast thou ever spoken a single word to him on the question of salvation? Go, thou, and touch that man and thy prayer shall be answered." It was a voice from the Throne. God's servant arose from his knees self-condemned. He had known the man as an impenitent for a quarter of a century, yet he had uttered not a word of warning. Hundreds of opportunities had come and gone, but the supreme question of life had been set aside for such topics as "the latest news," "politics," "trade," etc. His first duty as a Christian had been left undone.

"As we, therefore, have opportunity, let us do good unto all men." Gal. 6:10a

DISCUSSION

The subject for the month lends itself to a discussion of "things as they are"—"right where you live".

Let the Leader (ahead of the meeting) ask two women such questoins as these: Have you ever called upon some new neighbors, who have moved into your neighborhood? Is there any reason why you do not want your children to play with the neighbors' children? Have you ever invited the children to come to Sabbath School with you? Have you reported these new people to your pastor?

Ask two more women to tell of their neighbors: Are they foreign-speaking or of foreign back-ground? Are they of another color? When an unusual number of people seemed to be going and coming did you run over to see if they were in any trouble? Or did you wait until the ambulance took mother to the hospital, or father to the cemetery? Did you ever stop at the door of that timid little young woman with three mere babies to ask if you could do any little errand for her, since she is so far from her mother and all her friends?

Ask two more women: If you are in a community of mixed peoples, could an interracial meeting of a Christian character be held? (The answer will probably be "Yes, on the World Day of Prayer, for that is one day when we forget color and class).

LET the Leader ask all to bow in prayer as she asks them and herself these searching questions. Did I ever do anything to let the people of my community who, I know are unsaved —whether my business associates, my social friends, the parents of my childrens' playmates, or people of another class or color know that I am concerned in their eternal salvation?

Then let the leader read the paragraphs at the end of the last article beginning "EACH DAY. . ." and adding this paragraph:

Each Day I shall pray that God will give me a sense of responsibility for the souls of the unsaved people in my community and courage to speak to them of my precious Saviour, inviting them to accept Him as their Saviour, too.

News From Afar

India

MRS. PAUL MILLER, Gujranwala, India

NATIONAL CHRISTIAN COUNCIL OF INDIA AND CEYLON

By MISS FRANCES BROWN, India

About 125 delegates gathered at Nagpur, Central Provinces, at the end of November for the triennial meeting of the National Christian Council of India and Ceylon. This Council is composed of representatives of most of the Churches and Missions in India, and is affiliated with the International Missionary Council. There are three full-time and two part-time executive secretaries on its permanent staff. Our own Mission and Synod are entitled to two delegates each.

We met for four days under the chairmanship of Bishop J. Waskom Pickett of the Methodist Church. Meetings were held in Bishop's Lodge, and we all ate together under a marquee erected in the compound. Most of the men delegates lived in tents in that compound while the women delegates were given rooms at the Central Provinces Club across the road. *My Roommate was Mrs. Bryce who wrote this year's senior study book, "India at the Threshold,"* and I found her a dynamic personality.

This was my first experience in this Council meeting, and I found it very interesting to listen to the discussions and ever more interesting to come into personal contact with Indian and missionary leaders whose names I had known for years.

I talked one day with the Indian head of the Lutheran Church in the Andhra area, where they have already accomplished what we are now working on: the turning over of all authority and responsibility to the Church. I found that their church has a background much like our own in the Punjab, and that they think this turning over of responsibility has been successful, which gives additional hope for our own venture of faith.

Miss Frances E. Brown

I was glad to meet the two delegates of the Reformed Church of America from the Arcot Mission in South India, especially in the light of the negotiations at home looking toward union of the two churches. I used to know the brother of one of them who was a Presbyterian pastor in Creston, Iowa, when my father was pastor of the U. P. Church there. These men thought we should exchange fraternal delegations between the two Missions out here as is being done between the churches at home, but a difficulty lies in our being separated by four days' journey.

The business sessions of the Council touched on many topics which concern the Church in India today: Visual aids, Famine Relief, the Economic Welfare of the Church, Christian Literature, Moslem Work and Literature, Establishing a school for the Study of Hinduism, Theological

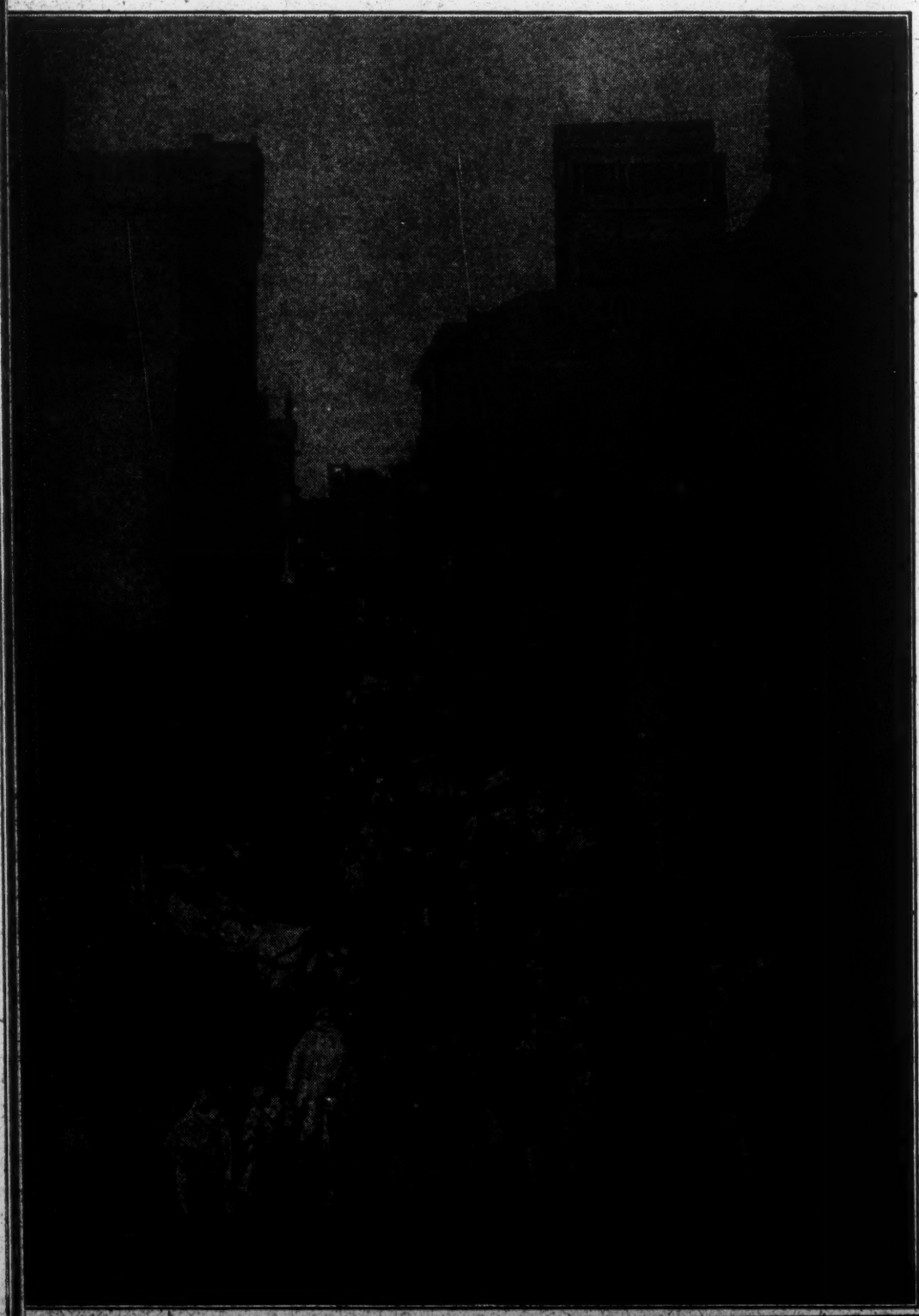
Education, Evangelism, High Schools, Higher Education, Youth Work, and Medical Work, to name some of the items on the agenda.

About half of our time was given to meetings of "Commissions" to study and report on two subjects, one on "Christian Education in Future India," and the other on "The Church in a Self-Governing India." Each Commission breaks up for part of its meetings into five smaller groups, but the findings are the work of the whole Commissions. I can quote only a few of them here:

CONCERNING EVANGELISM

"The effectiveness of evangelistic preaching largely depends upon the quality of the spiritual life of the Church. Steps should be taken for all evangelistic activities to be initiated and controlled by the Church in India; missionary societies and missionaries will still be welcomed as fellow-workers and sharers in this work.

"The standard of training for workers in mass movement areas should be considerably raised."



A street scene in Lahore, India. Lahore is a large city with many things modern, but here as in every city and village nine-tenths of the people await the teacher with his little primer to introduce them to the mysteries of reading and the Word of God to show them the way of Life.

(N. B., This is in line with recent discussions in our area about raising the entrance requirements for our own Seminary in Gujranwala.)

"The great need for effective evangelism emphasizes the urgency of Church Union, that the message proclaimed be a single message proclaimed by the one Body of Christ."

ON CHURCH AND MISSION INTEGRATION

"Foreign Missions in India should make every effort to integrate themselves with the Church which they, under God, have helped to bring into being. The situation in the country makes it a matter of extreme urgency that the integration of the Mission with the Church should be accomplished in the immediate future. This matter of integration should in no way mean the reduction of assistance of the older Churches in personnel, funds and counsel to the Churches in India. The NCC is convinced that the Church in India will continue to need and to welcome as colleagues their brethren in the faith from the older Churches, to join with them in the building up of the Church and in the fulfilment of the duty of sharing with our fellows the evangel of Christ. Such missionaries as do come to India at the request of the Churches here should be full members of the Church and should serve the Lord in and through the Church."

REGARDING DISABILITIES AND OPPORTUNITIES IN THE FUTURE INDIA

There was much discussion, some of it heated. Reports of the serious situation in Travancore and of anti-Christian legislation there, were far from reassuring. Nevertheless the Council declared: "This Council firmly believes that in a self-governing India the Church, in many ways, will be in a more advantageous position to give testimony by her life, service and teaching to the redeeming power of the Lord Jesus Christ both in personal and national life. At the same time it cannot be gainsaid that in some quarters, at least, there still exists prejudice against the Christian Church and attempts are made to prevent the free preaching of the Gospel. The Church, throughout its history has had to encounter and overcome prejudice and opposition. Any limitations, handicaps or suffering that cannot be averted should be accepted as a means of purifying and strengthening the faith and witness of the Church."

"The Christians desire and expect that provision shall be made in the constitution of the country that will ensure to every single individual freedom to profess, practice and propagate his faith, including the right to change it voluntarily, and desires further that no person because of conversion should be deprived of any civic or personal right."

"Under new conditions in India, it would be necessary that the work of the Indian Church should be carried on largely under Indian leadership and direction with the assistance and co-operation of helpers from abroad."

Two Indian gentlemen whom you may have the opportunity of hearing these next months are Mr. B. L. Ram of Lahore, the new President of the NCC and Dr. R. B. Manikam, the senior member of the permanent Secretariat, as they both expect to be in Great Britain and America this year.

One of the most encouraging things about the meeting as I saw it was the emphasis on the need of spiritual energizing of the Church. Another was the almost unanimous realization that missionaries are still needed even though far more authority be turned over to the Church.

Sudan

Mrs. RIED F. SHIELDS, Editor

ASSORTED PEBBLES FROM THE POCKET OF AN ITINERATE MISSIONARY
(Continued)

(With apologies to Mrs. Miniver)

By Miss Una Cole, Khartoum North, The Sudan

We went into a home where the mother is an old friend of mine.

I had come to know her on my former visits when she was always worried because I wasn't married! She complained to me that the war has caused an increase in the price of the *higaab*, the charm which is worn by nearly all Moslem people. There, again, is a bit of profiteering, for the materials from which they are made are no higher than they were.

In another home to which we went on a chilly morning, the mother asked us which we would rather have—tea or *gebena* (Sudanese coffee). We chose the coffee. In the course of the conversation, she told me that she used to take lessons from Sitt Sara in Khartoum. That was in my early days on the mission field and before I was in the Bible Women's work, I asked her what her name was and she told me, adding, "Some people call me "Um Rahmy" i.e., the Mother of Rahmy. I knew that that is an Egyptian custom, and particularly among Christians. She went on to tell me that she had lost several children and when Rahmy was born, she was afraid she would lose him, but that he was nursed by a Nasara (Christian) neighbor, and given a Christian name. She said that she gave him over to the church and it was all right with her if he became a Christian. The child lived, and is now grown and living in Port Sudan. He has not yet become a Christian, but nothing is impossible with God. Her daughters are having reading lessons, and are both very much interested in the Bible.

Another pupil of great promise is a woman, perhaps in her thirties, who has but recently started to learn to read. She is doing remarkably well in her reading and seems to have a real heart hunger for the Bible studies. As I sat and watched her drinking it all in, I was reminded of Lydia and how the "Lord opened her heart so that she attended unto the things which were spoken of Paul."

A common name for a girl among the people of Port Sudan is "Jawahir" or "Precious Jewel." How I long that very many of these who hear His Word day by day may come to be indeed His precious jewels.

It seems to be for the most part the real Sudanese Arab women who show the most heart hunger to hear the Word of God. A goodly number of these are reading the Bible. Will you not join us in prayer that the Holy Spirit may reveal to their hearts Christ as the Living Word?

During my stay in Port Sudan, I was also present at the regular monthly meeting of the Missionary Society. There was a very good meeting with an offering for the day of LE 1, or $5. At this meeting, they also designated the uses to which the combined offerings of the year LE 10 ($50.00) in all, should be applied. These offerings were in addition to their yearly Thank Offering.

Remember in your prayers the girls in Port Sudan. The work is hard and the adversary is always active. Thank God we have a God who is able.

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor

BRINGING JOY TO ETHIOPIAN CHILDREN

By MRS. CARL KISSLING

The thing I have been enjoying more than anything else has been my work with the children. The children in this land are quite eager and teachable. After receiving some supplies from the Topeka Sabbath School, I decided to start a morning Bible school each day in our own living room. This I did. In just a few days I had more little children than my living room would hold. We then moved the class into the "Chikka" house, which means house of mud. It is a missionary's house, but at the time is vacant and badly run down. With pictures, soap and water we fixed it up into a rather nice little school. Bible is being stressed, but with the help of two Amharic girls, I am teaching arithmetic, Amharic, English, writing and handwork. Just within the two weeks that we have organized this school we have over thirty children enrolled. It is a school for girls, but there are five little boys enrolled in the first class who want to go to school so badly. These children are all very lovable, worthy children. As we work with them we forget that their skin is dark, and that many of them are unclean. The thing we do remember is that they are God's little ones of whom he said, "Let them come unto me." It is in the hearts of these little ones that we want to instill the love of God. The Christian future of this land is depending upon the young generation of today.

I am also teaching a Bible class for a group of orphan children in a school which is just across from our compound. There are fifty or more children in the school. Most of them are without parents. Many of their parents were killed during the Italian invasion. This orphanage is carried on by the government and also a woman's organization. One young woman with four little children of her own is in charge of the entire orphanage. For an Ethiopian she does quite well. The children are getting the essential things, like a roof over

Ethiopian Girls

their heads, a few clothes on their backs, and their "wot," which is the Ethiopian food consisting of meat and vegetables all mixed together and spiced very highly. This they eat with their fingers and with "ingera," which is a rubber-like, tasteless bread. (As yet we have not created a taste for the native "wot and ingera." Some folks say one never can become a good missionary until he learns to eat the native food with much relish, but we have our doubts.) These children are, however, desperately in need of help, for much is lacking in their young lives. Teaching them Bible verses, stories, and songs, is very enjoyable. Some know English, so it is possible to teach them songs in both Amharic and English. They all seem to welcome my coming and are very attentive as they are taught. As we sing and work together a twinkle is coming into their eyes which was not there before. Sometimes they come over to our compound for parties, consisting of games, and refreshments of bananas and cookies. It is a great pleasure to bring a little joy into the lives of these poor forgotten children.

Egypt

Mrs. W. B. JAMISON, Editor, Tanta, Egypt

AMERICAN COLLEGE FOR GIRLS CAIRO, EGYPT

Interesting and encouraging word has come from the College for Girls in Cairo since our last annual letter to you. An enrollment of 780 students this year breaks the previous high of last year and again many applicants have been turned away in disappointment because of the absolute limit to facilities. In contrast to the situation in the United States, the enrollment increase is not due to returning war veterans, but to the influx of girls and young women—a most significant trend in a country, which until recent years, considered the education of women unnecessary. *A new day for the women of Egypt is assuredly here and the American College for Girls must meet its unprecedented opportunity to serve the women of the Middle East.*

THE AMERICAN COLLEGE FOR GIRLS is largely a self supporting institution. It gives a course of study from Kindergarten through Junior College and offers the most advanced educational opportunity to girls of any Protestant missionary school in North Africa. The College is unique, in that during its 37 years of history, it has ministered to girls from the wealthy and most prominent homes of Egypt, Ethiopia, Palestine, Syria, Zanzibar, Cyprus, the Sudan and Saoud Arabia. These include daughters of Egypt's Prime Minister, the Ethiopian Minister to the U. S., members of the King's Cabinet and of Parliament, men in consular service, daughters of business and professional men of all kinds, as well as landowners. Significant to the College is the fact that 125 of last year's students were daughters of alumnae and former students.

THE PURPOSE OF THE COLLEGE still remains that of its founder—"Not only to impart knowledge, but to draw Christward the girls under its care." Since at least one-half of the girls in the school are non-Christian, the faculty and staff of the College recognize the very real challenge and the great opportunity that is theirs in working with these students.

THE ADMINISTRATIVE STAFF of the College is made up of missionaries who receive their support from the

*The annual letter sent out by the Home Council of the College.

Women's General Missionary Society of the United Presbyterian Church. These are—Dr. Helen J. Martin, Principal of the school; Miss Mary Frances Dawson, Miss Lois Kingan, Dr. Sarah B. Meloy and Miss Stella Robertson. In addition, there are ten resident teachers from the U. S. A. in the boarding school—Misses Kathryn Ogilvie, Alice Anderson, Frances Noyes, Etti Belle Robinson, Dorothea Urey, Edna King, Marian Speer; Mesdames Sara Baker, Gudrun Estvad Saadeh, Robert Martin. Teachers for Arabic and French are secured in Egypt. Well-trained short-term teachers from America are urgently needed.

PUBLIC LIBRARY FACILTIES, as enjoyed by most communities in the U. S. A., are quite unknown in Egypt. In effort to meet this great need, the American College for Girls has undertaken a project to build a library which will be open to all women of Egypt—not to its students and alumnae alone.

Of the original goal for this purpose—L.E.10,000. ($50,000), there has been raised L.E.7,800. ($39,000), which makes possible immediate procedure with the work. Although the increase in building costs raises the original estimates on the building, the architect believes that the library can be erected at this time and as the money is raised the interior can be completed. It is hoped that it will be possible to obtain from America the 12,000 square feet of sound-proof tile, which will be required for the entire building, as wood flooring is prohibitively high in Egypt and the Egyptian-made tile is unsuitable from the standpoint of quality and sound proofing.

Alumnae, Christian and non-Christian friends of the College in Egypt have made generous contributions and have worked hard to raise funds for the erection of the library. Their gifts have been most encouragingly and generously supplemented by gifts from friends in the U.S.A. An anonymous gift of $10,000 from a friend in America has been received and two memorial endowments for library upkeep have been promised. Furnishings for the library must be supplied, and endowment for the library is needed if it is to function effectively.

Cairo College for Girls

SCHOLARSHIPS ARE ALWAYS NEEDED. In recent months friends and relatives of two fine women who made distinct contributions to Christian service abroad and at home have contributed funds toward the establishment of scholarships in their memory.

One of these is to be known as the "Ella O. Kyle Memorial Scholarship." Miss Kyle, a missionary in Egypt for more than thirty years, had the vision to recognize the need of a college and was instrumental in establishing the College for Girls in Cairo thirty-seven years ago. Her faith, courage, and untiring devotion to the cause of Christ in Egypt have been an inspiration to all. Even though death took her from the work she loved soon after the college was opened, her memory is still cherished. Added gifts are desired that this may be a really worthy memorial to this great missionary woman.

The other scholarship is being established in memory of Ruth White Minteer, a daughter of former missionaries to Egypt, the late Dr. John P. White, and Mrs. White, present editor of the Women's Missionary Magazine. Mrs. Minteer, the wife of a United Presbyterian minister was taken by death in the early years of her Christian service, but her influence will live on.

These scholarships are to be used for the education of Christian girls who are preparing for active Christian service. More such scholarships are needed to assist the daughters of pastors and elders in the native churches who are unable to pay the regulation tuition fees.

THE VALUE OF THE COLLEGE TO EGYPT is beyond measure. Dr. Martin, Principal of the American College for Girls, states in a recent communication—"We feel that our Christian girls and the Christian community in general need our moral and spiritual support and are perhaps, more conscious of their need than they have been."

The interest of the community in the American College is especially made evident each year by the attendance of some 2,000 people at the annual commencement exercises. Graduates were robed in caps and gowns for the first time in 1946,—the graduates of the Junior College wearing white and those of the Preparatory Department blue.

Sir Sabi Habachy Pacha, a member of the King's Cabinet until recently, and one of the foremost Christian leaders of Egypt, is now in Washington, D. C., on an important assignment for his government. His wife is a graduate of the College in Cairo as is also his sister-in-law, now studying at Bryn Mawr College on a scholarship granted by the State Department of the United States.

In a recent communication Sir Saba Pacha wrote that he was proud of the American College and he would say so to whomsoever it concerned. He added that *he had made this declaration recently to a group of Senators breakfasting together in Washington.* In his fine tribute to the College he states—"The American College for Girls at Cairo has been a blessing in the life of many among my countrymen individually and in the life of our Egyptian community generally. No better service has been done to Egypt than the tireless and devoted endeavour of the American women who have dedicated their lives to the education of our girls. I have nothing but unbounded admiration for their sacrifice and for their sense of dedication to the good work they have been carrying on for decades in our country. I for one am proud to recognize that I am heavily in their debt for the inestimable blessing of a happy family and a delightful home. Some of the distinguished Mohammadan leaders among my countrymen such as His Excellency Dr. Hafez Afifi Pacha and His Excellency Sir Hassan Sadek

Pacha have been pleased to make similar public declarations on more than one occasion. Such outstanding figures in Egyptian society and Egyptian culture as Dr. Soad Kalamawi and Lady Sadek Pacha are among the alumnae of that great institution. Surely America made an investment that produced a hundredfold in dividends and good-will. If the American boys of the 17th army stationed in Egypt during the war found hospitality and courtesy in Egypt, it was because the good name of America was wonderfully well served by the courageous and self-effacing men and women who constituted the staff of the American College for Girls at Cairo, and others of the American Mission in Egypt.

"I shall never forget a conversation that I had with Dr. Martin of the American College for Girls, in the darkest hour of the Alamein, when Rommel was at the gates of Alexandria. The American Legation at Cairo, acting on the instruction of the State Department, had ordered all American citizens in Egypt to evacuate and seek refuge in the Sudan. 'I shall not comply with these orders,' said Dr. Martin with tears in her eyes. 'I cannot leave the College. These people do not know what this work means; it is my whole life!' For such bravery and devotion, Egypt is certainly grateful."

Signed: *Saba Habachy Pacha, K.B.E.*,
(Knight of the British Empire)
Senator, Former Minister of Commerce and Industry Supply.

* * *

An outstanding missionary has said: "Egypt is a great challenge to the Christian Faith." As our representatives in Egypt attempt to meet that challenge, as well as others, in these days of unprecedented opportunity in the College for Girls in Cairo, may we count on you to have a part in this great enterprise?

A FAITHFUL STEWARD

On Monday, Jan. 20, 1947, we lost one of the finest men in our church. The day before was Communion Sabbath and he was in his accustomed place. Then on Monday, when he was returning from work, he was found dead on the street. His daughter, Zahia, a Bible teacher in the homes, got to him first. The Asaaf, which corresponds to our Red Cross, was late in arriving on the scene. They took him to his house and called Dr. Hutchison, but it was too late. He had gone to his eternal Home. The family was grief stricken but there was no shrieking, as is so often the case out here. Some Muslim women came in, shrieking and tearing their hair.

They held the funeral that same afternoon in the church, the service taking place at six o'clock. The pastor used for his text 1 Sam. 20:3, "There is but a step between me and death." The body was taken to the Protestant cemetery. All of the men went but the mother and daughters returned home. Miss Wright, Faiza Benjamin and I stayed at the house while the tent was being put up, the electric light, chairs and rugs were placed. The men who come to comfort the family sit in the tent. The women mourners come into the home.

The oldest daughter, Marie, came from Mansura where she is a teacher, arriving at the house just before the body was taken to the church. Two of her aunts and some neighbor women shrieked and wailed. Marie said to them, "Why do you do that? My father has been promoted to heaven." The oldest son and another son arrived at 2 a.m. The eldest threw himself on the bed screaming and causing quite a scene. Marie shook him and said, "It's time for you to be a man. We want all you brothers to be men like your father."

Some of the women said that the mother should not leave the house until after forty days. The mother

(Continued on Page 572)

The Report Of The Committee On Women's Board At The General Assembly, 1946

An Evaluation of The Women's General Missionary Society

As our committee studied the annual report of the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church, we thought on those words of the Psalmist: "The Lord giveth the word: The women who publish the tidings are a great host."

Statistical figures clearly indicate that they are a "great host." In America their membership numbers 46,723. In our foreign fields there are 6,403 members. In other words there are over 53,000 women and children in our denomination definitely, actively, prayerfully interested in the mission work of our Church. And this great host is represented by 199 missionaries of whom 92 are on our foreign fields: 41 in Egypt, 35 in India, 12 in the Sudan, and 4 in Ethiopia. The representatives on the home field in America total 107, 56 in Negro work, 37 among the mountain people; 7 in the Indian work, and 7 in city and presbyterial work. We call your attention to the very interesting fact that the Women's General Missionary Society has more missionaries working in America than in the foreign fields of our Church. Commissioners, the Lord gave His Word and we are thankful that within our denomination there is a "great host" of women propagating the Gospel.

The annual report also revealed to us that " the women who publish the tidings" are a "growing host." Increasing societies and increasing membership made it possible for the W.G.M.S. to record a total gain last year of over 2,000 members—a total gain divided equally between America and our foreign fields. There is no question that this evident growth has left its impact upon the growing missionary spirit of our denomination. Indicative of remarkable growth is the phenomenal increase in the circulation of the missionary magazines. The Women's Missionary Magazine's circulation is now almost 16,000 ,an increase of 2,000 copies over last year's count. The Junior Missionary Magazine now has a circulation of 8,000 copies. Growing circulation spells growing interest which means growing missionary power for our Churches.

We would also remind you that the "great host" is also a "giving host." It is noteworthy that the missionary-minded women and children of our Church last year gave around $450,000.00 for missions, of which over $200,000.00 was in their Thank Offering, the largest Thank Offering in the history of their movement.

As we surveyed the remarkable record of women's work recorded in the annual report of the Board of Directors of the W.G.M.S. we are sure that the "great host" is also a "good host." Their first loyalty is to the Church and all of its program. Over and above this they work, give, and pray for greater missionary effort. The actual picture in our home Churches ought to convince every minister and elder here that the missionary-minded women and children of our Churches are the backbone of our missionary interest and effort. Where would we be without them? Who can measure the good they do?

We highly commend the Women's Board for their sound financial system. We commend them for a splendid report indicative of splendid work.

We recommend that the ministers and elders of our Churches remember in prayer the work of the Women's Missionary Society and the women's work of our own individual Churches.

Miss Roxy Martin

A Tribute by a Friend and Co-Worker

It is with sincere grief and a definite sense of loss that I think of the death of Miss Roxy Martin. It is sad that so many of her last years were spent in ill health.

I remember her as always so busy, hopeful and so utterly devoted to so full of nergy, so cheerful and her work that she was an inspiration to her American and Egyptian friends.

Miss Martin worked first in the Fayoum and then in Cairo in the Ezbekieh schools. She kept hoping always that the school could find a better location and more commodious quarters. She had a real and deep love for the daughters of her school and such an interest in them in their families, and such a true desire to help them, that she endeared herself to all of them. She never complained but made the best of what equippment she had to work with and was always hopeful for better things.

Miss Martin saw many changes in Egypt during her long years of service there, among them the changing status of women and the increasing opportunities for the education of girls. When she went there only 3 Egyptian women out of thousand could read. She watched the figure rising slowly—but rising, and knew that she was having a part in this change, which gave her great happiness.

I like to think of Miss Martin's courage and cheerfulness as she faced the task of each day as it

Miss Roxy Martin

came. I think also to remember her neat and attractive appearance. That in itself is an achievement for one who lives on the salary of a missionary!

All those who knew and loved Roxy Martin think joyfully of her entrance into the company of the blessed, to her inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for her.

"Sunset"

President's Page

WELCOME TO MONMOUTH W.G.M.S. CONVENTION, JUNE 10-13

"Give them friendly welcome everyone,
Let them want nothing."

Shakespeare might well have written these lines especially for Monmouth College and Monmouth Presbyterial to use as a slogan, so perfectly do they express our feeling of welcome to W.G.M.S.

We cordially invite all friends of missions. Although official delegates are limited in number, we hope Presbyterials will have additional representatives. We have the facilities to take care of as many as can come, and would like to make 1947 a banner year for W.G.M.S.

We cannot quite say, "Come . . . without money and without price," but we can offer you some inducements. Mrs. A. E. Gummerson, the chairman of the local committee, Dr. James H. Grier, president of the College, and Mrs. A. W. Keating, president of the Presbyterial are zealous in their efforts to make your visit to Monmouth pleasant as well as profitable.

I might mention some material details which may be of interest. Monmouth is on the main line of the Burlington Railroad. All guests will be met at the train. All who wish to make reservations will be accommodated at the College. The four spacious dormitories for women are in close proximity, thus enabling you to visit conveniently with friends in other buildings. Room and board will cost twelve dollars. Bed linen will be furnished by the College. Registration will be in one of the dormitories, where, also, meals will be served. Dr. Frank McClanahan of Assiut who has been College physician at Monmouth during the past year, will be the doctor in charge; and a nurse will be at the infirmary should any one need medical services.

All meetings will be held in the College Auditorium. You will enjoy the new organ. The large downstairs room will be used for exhibits, and the smaller ones will be available for committee meetings. For your convenience the postoffice, telephone and telegraph service, and information desk will be located here too.

On the recreational program are included a reception given by Dr. and Mrs. Grier; a tea given by the presidents of all the societies in the Presbyterial, honoring the missionaries in attendance; a social hour in the Exhibit room; a tour of the city; a picnic in the park; and swimming, golf and tennis for those interested.

These extra-curricular activities of your "college life" will not interfere with your attendance at the meetings so carefully planned by Mrs. Collins and the Board. The theme, "Glad Tidings," has rich possibilities. You will be privileged to hear—and to become friends with—many of the leading women in our church, and many missionaries fresh from home and foreign fields. From them you will receive an inspiration and a challenge to help meet the needs of a troubled world.

You remember the story of Thorwaldsen's statue "Come Unto Me"—a statue of Christ which stood in pre-Nazi occupation days in a church in Copenhagen and which we hope is still there. The story is that a famous scholar who went to see the statue found it rather disappointing and ex-

MRS. JOHN P. WHITE, Editor, 6309 Kentucky Ave., Pittsburgh 6, Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh 21, Pa.

LAST WILL AND TESTAMENT

These are familiar words. Any day, we read in the newspaper, of the will of some deceased person. A man or women in expectation of death at some future time—which is sure to come—makes provision for the disposition of his earthly possessions. This is a wise act, for otherwise his heirs might, and often do have difficulties deciding how the property is to be divided, but if they are honest people they will carry out the will to the very letter.

We have just passed through the wonderful experiences of another Easter, celebrated in a pagan way by the great multitudes, and unfortunately by some church members, but in a reverent and holy worship by those who share the joy of the early disciples "who were glad when they saw the Lord."

The disciples must have had many questions, even in their great and deep satisfaction in Christ's resurrection fellowship. They must have been asking each other, "What does the Master want us to do?" For surely such overwhelming love as He had shown to them would call forth a response at once. Time was passing. They had not comprehended fully the Great Commission given to them on that Galilean Hilltop. Not until they walked up the slopes of Olivet, not until they heard those words just before the cloud chariot took Him out of their sight, did they grasp the meaning of His last Will and Testament. . . . "Tarry ye" . . . "Go ye."

Those words burned themselves into the minds and hearts of the disciples. They obeyed; they tarried; they were filled with power; they began to witness. How could they do otherwise? How could they put business, trading, housekeeping, social pleasures, money-making first in their lives. To be sure they could not sit in a prayer meeting all the time, they had some work to do, no doubt, but in the midst of it all they had to tell others of their experience. They could not keep it secret; they must tell what was in their own hearts, how Jesus the crucified Lord, who gave

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pressed his feelings. A little Danish boy overhearing him, said timidly, "Sir, you must get close to it. You must kneel down and look up into His face." The gentleman followed the child's suggestion and was moved by the new light and beauty which he then discovered in the Master's countenance.

We trust that at the convention this year all of us will "go close, kneel down, and look up" to find a new light and beauty in the face of Him who bids us spread "Good Tidings."

Eva Hanna Cleland
Mrs. J. S. Cleland

His life that they might have eternal life had come by His Holy Spirit to dwell in their hearts and had filled them with joy unspeakable.

Today the church—the whole church is studying "Evangelism"—working and praying for revival. There is a Program, there are conferences, committees, sermons, books, literature—the mechanics are perfect. What lack we? The dynamics.

Has the church lost sight of the power of the Holy Spirit? Seldom is He mentioned today. Christ is saying to His church, "Read again my Last Will and Testament." "Tarry ye..." "Go ye..." Let us get this clear in our minds, the command is to us as much as to the company on Olivet's slopes.

There have always been some disciples in every age who have believed that the supreme task of the church is to make disciples of all nations, to carry the glorious news of a crucified, risen and coming Lord to every part of the earth.

In our thought of "all the world" and "every creature" we may fail to see the neighbor, the business partner, the social companion, the woman down the alley or across the tracks.

In one of Leslie Weatherhead's books there is an unforgettable paragraph: "The man who says he is a Christian, says by that fact that he knows a power that can triumph over sin, offer forgiveness, bring peace and joy to the soul, joy to the hearts, love to the spirit. If he says he has been a Christian for twenty years and has never lifted pen or voice or finger to bring another to Christ, he is like a man walking around on a plague-cursed island with what he says is the cure in his pocket."

We claim, and rightly so, that we know the cure for all sorrow, for all sin. Have we told our neighbors?

TRAVEL INFORMATION

The March Magazine gave a schedule helpful to many delegates. In April fares from many points to Monmouth and return were given. Since then a letter and a questionnaire have gone to eastern delegates,—all that may pass through Chicago—enroute to Monmouth. Hearty cooperation is asked of every one planning to take advantage of the arrangements being made or that are already made. Be prompt in arranging for Pullman reservations from Pittsburgh to Chicago. It is important to state if coach from Chicago to Monmouth and from Monmouth via Chicago to Pittsburgh and intermediate points is desired. All these things should be attended to before delegates leave for the Convention—in fact, some weeks before.

That all may know, this bit of information received within the past few days (this is March 31) is being given. Delegates leaving for Chicago and the east on the morning of June 14 need not leave on the 4:07 a.m. train. It is being planned to have two trains, passing Monmouth around 7:30 a.m., take care of such delegates. Perhaps it should be stated that the concession to stop these fast trains has been made for the comfort and pleasure of the delegates.

If necessary, further information will be given at the Convention.

Ida B. Little.

CALL TO PRAYER

The women of the United Presbyterian Church are urged to join in the observance of the hour of prayer which occurs on June 13, at the W.G.M.S. Convention. This takes place at 10:30 A.M. Central Time, but the schedule below will assist you in reconciling the hour for other locations. This hour may be observed alone, or with other members of your Society or Presbyterial

Overseas	
India	8:30 P.M.
Egypt	5:30 P.M.
Sudan	5:30 P.M.
Ethiopia	5:30 P.M.

In The United States

11:30 A.M.—Eastern
(12:30 P.M.—Daylight Saving)
10:30 A.M.—Central
(11:30 A.M.—Daylight Saving)
9:30 A.M. — Mountain
(10:30 A.M.—Daylight Saving)
8:30 A.M.—Pacific
(9:30 A.M.—Daylight Saving)

Fourteenth Annual Prayer Around The World.

Praying always with all prayer and supplication in the Spirit, and watching there unto with all perservance and supplication for all saints.
Ephesians 6:18.

Pittsburgh, Pa., April 1, 1947.

Dear Delegate:

The time has arrived to be thinking about our Magazine Subscription Shower at the Monmouth W.G.M.S. Convention.

5 NEW SUBSCRIPTIONS FOR $6.00

Renewals may be included, but only at the rate of $1.50 per year. Any number of New Subscriptions, less than 5, must be at the $1.50 rate also.

We are counting on you to help make this year's Shower the heaviest in the history of the Magazine.

Sincerely Yours,
MRS. JOHN P. WHITE, *Editor.*
MRS. RALPH H. ARNOLD, *Treasurer.*

The above is a card that has been mailed to each delegate to our W.G.M.S. Convention in June.

How many subscriptions can your society send with either your local, or presbyterial delegate?

Help us increase the number of Magazine Readers by at least another 1,000.

Thank you. Mrs. Ralph H. Arnold, *Treasurer.*

Mrs. Thomas H. Newcomb, Secretary, Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

BEGINNING A NEW CHURCH YEAR

In many societies throughout the Church new officers have been elected, and probably at the April meeting assumed the responsibilities of their various offices. Among these will be new Thank Offering secretaries, but whether new or old it is well for us occasionally to check up to see if we are meeting the requirements of the office which we hold.

First: Are you thoroughly familiar with the Thank Offering, what it is and what it accomplishes in the work of the W.G.M.S? If not, send for free leaflets which will give you the information which you need, read them carefully so you will be able to pass on this information to the members of your society. It is through you they must catch the spirit and enthusiasm for the Thank Offering. Your Presbyterial or General Thank Offering secretary will be glad to help you at any time.

Second: If you are a new secretary, provide each member of your society with a Thank Offering box. You might make a large replica of the box to place on the table at each meeting as a constant reminder of the Thank Offering. Members who have extra pennies and nickels may care to drop them in the box at the meeting and this may be added to your regular society Thank Offering at the time of the Ingathering. Many interesting stories are told by those who have used their boxes faithfully.

Third: Do not use the regular Thank Offering of your society for Life Memberships or Life Directorships. These are to be individual gifts designated for that purpose. Also remember the new Memorial Thank Offering fund which is to be an individual gift of one hundred dollars or more in memory of a loved one. This is new this year and is used for the maintenance of regular work. Refer to February magazine for explanation of Life Membership and Directorship Fund, and to the March magazine for explanation of Memorial Fund.

Fourth: At each meeting present some up to the minute fact about the Thank Offering from leaflets or magazine. Review some of the history for there are always new members who do not know these facts even though you do.

Fifth: Co-operate with the other Thank Offering secretaries of your Church in making plans early for an impressive Thank Offering service in the sanctuary where the whole congregation may have a part in the Thank Offering.

Sixth: When your Thank Offering service is over remember you are to fill out the report blank completely and send it to your Presbyterial Thank Offering secretary. The Treasurer of your society sends the money to the Presbyterial Treasurer along with the names of Life Members or Life Directors, and Memorial Fund gifts.

We are happy to announce below the first gift to the Memorial Thank Offering Fund.

MEMORIAL THANK OFFERING FUND
($100.00)

1. In Memory of Mr. and Mrs. Thomas Gilmore. By their daughter, Mrs. Marvin L. Derby, Arlington, Mass.

LIFE DIRECTORS
1947
$300.00 Each

1. Mrs. John Paul Cameron, Jr., Pittsburg, Pa. By her husband.
2. Mrs. Arthur B. McBride, Sewickley, Pa. By her husband.

SENIOR LIFE MEMBERSHIP
1946
$25.00 Each

1143. Mrs. Mary B. Hopkins, Wooster, Ohio. By her daughter, Mrs. Charles A. Stewart.
1144. Mrs. Portia Wylie Oldham, Wooster, Ohio. By her father and mother, Mr. and Mrs. J. B. Wylie.
1145. Mrs. Walter Hamilton, Mars, Pa. By her son, S/Sgt. Dale E. Hamilton.
1146. Nora Forsythe, Mars, Pa. By Mrs. William R. Wilson.
1147. Mrs. La Verne Campbell, Mars, Pa. By a friend.
1148. Mrs. Lucie Gelbach Gibsonia, Pa. By a friend.
1149. Mrs. Harriet Jones, Drayton Plains, Mich. By members of the W. M. S.
1150. Mrs. Anna Brown, Drayton Plains, Mich. By members of the W. M. S.
1151. Mrs. Harold Brown, Pontiac, Mich. By members of the Joslyn Avenue, W. M. S.
1152. Juanita Webb, Detroit, Mich. By Mrs. Vernon Hall.
1153. Janice Andersen, Detroit, Mich. By Eleanor and Mrs. Ewing.
1154. Mrs. James W. Holley, Detroit, Mich. By Florence Wilson.
1155. Mrs. Dorothy W. Barker, Detroit, Mich. By Florence Wilson.
1156. Evelyn Baker, Detroit, Mich. By members of the Non Nobis Missionary Society.
1157. Juanita Hansen, Detroit, Mich. By members of the Non Nobis Missionary Society.
1158. Mrs. Howard E. Allison, Topeka, Kansas. By her family.
1159. Etta Belle Templeton, Topeka, Kansas. By Ona Tweely.
1160. Mrs. R. M. Boyle, St. Louis, Mo. By members of the W. M. S., Second Church.
1161. Mrs. William Pentland, St. Louis, Mo. By members of the W. M. S., Second Church.
1162. Mrs. James H. Finley, Marissa, Ill. By Mrs. Dean R. Campbell.
1163. Mrs. Robert E. Blair, Sparta, Ill. By Robert E. and Robert O. Blair.
1164. Mrs. Mervin E. J. Koppert, Aurora, Ill. By a Secret Pal.
1165. Mrs. J. W. Milligan, Coulterville, Ill. By her husband.
1166. Mrs. Ida Tabing, Coulterville, Ill. By her children.
1167. Mrs. J. S. Kraleman, St. Louis, Mo.
1168. Mrs. Pearl Stevenson, Tilden, Ill. By her parents, Mr. and Mrs. Henry Dunn.
1169. Mrs. Anna Lindsay, Sparta, Ill. By her daughters, Mrs. Alfred Fulton and Mrs. Renwick Hays.
1170. Mrs. Will Hemphill, Tilden, Ill. By members of the W. M. S.
1171. Dorothy Ann Dale, Webster Grove, Mo. By her grandmother, Mrs. J. U. Wanner.
1172. Mrs. Charles E. Lambert, Telluride, Colo. By Mrs. Paul E. Ferguson.
1173. Mrs. F. B. Wilson, Telluride, Colo. By Mrs. Paul E. Ferguson.
1174. Mrs. Reuben Stroh, Telluride, Colo. By her husband and children.
1175. Mrs. V. A. Martin, Hutchinson, Kans. By Mr. and Mrs. Harlan Martin.
1176. Dr. Mary K. Smith, Nasir, The Sudan. By two friends in Wisconsin Presbyterial.
1177. Mrs. Jennie Schrimer—In Memoriam. By Mrs. MacKinnon, East Palestine, O.
1178. Joan Louise Brown, Youngstown, O. By her grandmother, Mrs. Fred Bunn.
1179. Mrs. Dorothy Warrick, Wilmington, Delaware. By members of the Mary and Martha Circle.
1180. Mrs. W. L. Taylor, Richmond, Ind. By Dr. W. L. Taylor.
1181. Mrs. J. H. Winn, Richmond, Ind. By Mr. J. H. Winn.

CORRECTION:

424. Address of Mrs. Mary G. Work should have been Rochester Mills, Pa. and By members of the W. M. S.

CORRECTION:

629. Mrs. Mattie Hurst, Long Beach, Calif. By Mrs. Laura M. McLaughlin.

OMISSIONS:

43. Mrs. George C. Nye, Sharon, Pa. By her husband.
44. Mrs. May Ackerman, Detroit, Mich. By Mrs. R. W. Eaves, as a Thank Offering for God's protection over her son when his ship was hit by a Japanese suicide plane off Okinawa; and honoring the friendship of Mrs. Ackerman and her late husband, George Ackerman.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WUMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.
Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Miss Grace Vincent, Matron Frenchburg Dormitory.

PONDER THESE THOUGHTS!

"It is possible to be very *busy* and very *useless* at the same time!" "There are *many* times when it is costly to be *right*, but *never* a time when it is *not ruinous* to be *wrong!*"

NEW SOCIETIES

Since the last report on organization, two presbyterials have announced the formation of societies:

Kansas City Presbyterial—Topeka Girls' Circle, 10 members. Pres.: Beverly Wilson, Sponsor: Mrs. John W. Heslip, wife of the pastor.

Allegheny Presbyterial—Highland Community Teen Age Circle, 12 members. Pres.: Norma Steirheim, Sponsor: Mrs. Chester Yeates.

Puget Sound Presbyterial — 1st Seattle Philologus Club (T), 10 members. Pres.: Joan Morse, Sponsor: Mrs. J. L. Rohrbaugh.

AN EARLY START

One obligation belonging alone to the members of the Young Women's Department is the maintenance of the Young Women's Special Fund. The Special should be familiar to every organization of even one year of age, yet there are societies that seem to have difficulty realizing just what it supports.

You would be surprised if you knew how many put off sending in their part of the support until about the close of the church year. It is obvious that they think the need for money comes only in the month of March or April!

The permanent part of the Special, the support of Pasrur G.B.S., continues in operation practically the year through. The annual object, (certain salaries) is paid throughout the year. We are wondering if societies may not be willing to pay in *quarterly* to this fund. For Young Women's societies it might be easier to pay *twenty-five cents* per member four times a year than *one dollar* when the year is coming close to report time.—It would not be so difficult for teen-agers to pay their *fifty cents* a little at a time.

May we ask that you *consider* this matter very seriously in your May or June meeting and make your first quarterly payment through the presbyterial treasurer.

The General Treasurer reported the amount received by the first of March this year as a little mo[illegible] one-sixth of the amount required for the year's work, or $1,309 and a few cents. The sum asked for the year is $8,000!

Incidentally, any one holding of-

fice as Young Women's secretary of a presbyterial for the year 1947-1948 might well look into the matter of whether or not her societies are supporting the Special *one hundred per cent.* Commendation should go to those faithful in payment and an urge be given to those in arrears.

OUR MEASURE

Every person has a measure,—up and out. Some are tall and slender, others short and broad; but whether it is one measure or another, the course of the universe is not affected by it. It is just a physical matter, developing from infancy to maturity. Of course, certain occupations may be closed to one because of size, but, generally speaking, it is not a significant fact.

When it comes to moral or spiritual matters, measure becomes more vital. When people become Christian, they are expected to grow day by day. In a recent Bible lesson, the question was asked, "What is our circumference?" Different sizes were suggested,—an umbrella, big enough for self; a garden tent, sufficient for the family and immediate neighborhood; a marquee, covering the larger group; and the overarching firmament, sufficient for the world family.

Do we see just our own needs, those of our community or country or are we truly world citizens and desirous that all may share in the blessings that are ours because of God's grace? How big are we? Are we growing?

The church is one place where measurement is tested. Through it the world is spread before all who will see. Sympathies are appealed to. What will the answer be? Will there be a response to the needs presented? Or will there be a drawing of cloaks about them and a centering of thoughts on self?

Whether we will or not we record our spiritual measurements day by day. To use another figure in the same lesson, the growth of a life—its measure—is likened to a tree in its growth. Those acquainted with such growth know that the tree grows little by little, adding ring by ring,—concentric rings, which give the story of its years of growth,—how long it has been developing. The same general principle may apply to humans.

What are some of the evidences of a well-measured life, a growing life? The acceptance of responsibility tending to leadership may be one. A cheerful attitude towards fellow-workers is essential and the absence of the censorious or critical spirit. The willingness to believe that some one else may have a good reason for her decision to do or not do a certain thing,—then you are convinced yourself that it is *the* way. One who has tolerance without permitting a principle to be sacrificed is adding "ring to ring" in her growth as a Christian. A spirit of loyalty to Christ and His cause even though one is not perfect—who is?—is assurance that here is a growing Christian, one who is walking in His steps.

"The concentric rings in the soul-interests of a Christian tell the story of growth in grace. How large is the circle of our prayers? Do they reach out to grasp the needs of a race?"

What is the measure of growth? Can it be said, "There are giants among them?"

HONORARY MEMBERS FETED

On the evening of March 10 at Rochester, Pa., the two-year old Girls' Circle, popularly known as the "Ida Bs", gave a banquet in recognition of the loyalty of the honorary members. The men and women forming this band were present in goodly numbers to enjoy the festive occasion.

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Girls' Circle Program

For program-study on: Evangelism

By KATHERINE BOOBYER KING, Buffalo, N. Y.

THE COMMUNITY

The Program

PRAYER MEDITATION:

God—let me be aware.
Stab my soul fiercely with anothers' pain,
Let me walk seeing horror and stain.
Let my hands, groping, find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in light.
Please, keep we eager just to do my share.
God—let me be aware.

—Miriam Teichner

LEADER: This month we consider evangelism in the community and our responsibility to our neighbors. It is thrilling to discover that in defining the word "neighbor" the New Century Dictionary refers us to the definition our Lord Jesus gave many centuries ago to the lawyer who asked, "Who is my neighbor?" (Read or tell the story from Luke 10:30-37.)

A true neighbor is one who, seeing a need, does something about it. Two memories haunted the young Jane Addams. Before she was seven years old, she visited with her father a poverty-stricken, tumble-down village which she could not forget. Later in London at the produce market at the close of the day she saw wretchedly poor people buying for a few pennies the half-decayed fruit and vegetables which no one else wanted. This scene too stuck in the young woman's mind as she travelled and studied until one day she could stand it no longer. She made a great decision to *do something* about the misery of the underprivileged, and went home to establish the famous Hull House in Chicago.

It is not enough simply to know the definition of the word neighbor; Jesus said, "Go thou and do likewise."

TALK: by a city missionary or other Christian worker who knows your community; or by one or two girls using the articles in this magazine.

DISCUSSION: Is our church a "good neighbor" in the community? What effort does it make to reach the non-Christians who live here? What could we do personally? Does it promote any work among the underprivileged or support any agencies which do so (city missions, Salvation Army, etc.)? (Have someone interview a church official about this before the meeting.) What else might we do in this connection? Personally?

THE PRAYER CIRCLE. Use the Prayer Cycle, days 13, 25, 28. Pray for Miss Ruth Findley in Burbank, Cal., as she works with her Mothers' Club and especially as she seeks to bring to Christ the 218 children in her five Bible Clubs.

Remember our missionaries and the Ibis, the houseboat which carries their Bible women as they travel on them to many Egyptian villages along the Nile which they could not otherwise reach. Pray that the hearts of the villagers may be open to their message.

Pray for the Fowler Children's Home in Cairo, which was established by Quaker visitors who wanted to do something for the many neglected children on the city streets. Miss Lucy Lightowler is the "mother" of the 35 children there. Pray

(Continued on Page 555)

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

THE JANE COOK HOSPITAL

It has been a busy month in the Jane Cook Hospital, as all months are busy there with many patients and few nurses. These nurses give such untiring service that we can not sufficiently express our gratitude. Miss Glendine Lundquist R.N., on furlough from India, who so generously gave her time to help us through three hard months has finished her service there and returned to her home. We are most grateful for her efficient help and wish she might stay on with us but her first loyalty is to India. We deeply regret that Miss Elizabeth McKibben R.N., of Egypt. who went down in January has been ill and is now a patient herself in the hospital. We are glad to be able to announce that she is improving and is receiving the best of care. Miss Margaret Burton R.N., recently appointed, will report the first week in May and Miss Betty Mankedick the first of July. These two nurses are not helping through an emergency but are regularly appointed nurses whom we hope will be with us for a long time. We still need more nurses, are still sending out an appeal for them.

BURBANK, CALIFORNIA

The first social event, in our "little church movement" of North Burbank, California, was a St. Patrick dinner and social. The home where the adult Bible Club meets each week, was a scene of happy, chatting folk filling every nook and corner. We regretted that Dr. W. E. McCulloch, had to take his position at a card table and seated on the davenport; however, leaving plenty of room between him and the card table so as not to affect his capacity for the delectable dishes which followed. And they were just that and more than could possibly be consumed.

Dr. McCulloch presented the plans of the new church, answering questions relative to its construction. A lively social followed with Irish selections played by a young couple, the wife at the piano and her husband playing the banjo. Quick wits were tested with a variety of quizzes, giving plenty of recognition to Pat and Mike.

There is no community life apart from the P.T.A., so the church offers an allurement to the least religiously inclined, who can thus be drawn, we hope, unto God.

The parsonage, recently purchased, will be known as "The Neighborhood House" and will serve as the meeting place for the Bible school, and all church services and social events until better facilities are provided. A social event is planned once a month as soon as equipment can be secured.

New pupils are being brought into the class each week and the interest runs very high. Splendid foundation teaching is being presented by a very capable teacher, preparing leadership for the future church.

Ruth L. Findley.

SLOVAN MISSION

Saturday afternoon we had a party of our Beginner's Class with their teacher, one of the mothers and I as hostesses. After teaching them a chorus, telling a missionary story and

having the Bible Story we spent about an hour in playing games. After that we had milk and home made cookies (The sugar being provided by one of the mothers). So many were out to Sabbath school yesterday morning that we had to take the corner formerly occupied by the adult class and the adult class had to sit on chairs put by the door.

After several months search we have purchased scenery for our flannelgraf board. This money was donated by a friend in Pittsburgh and is very much appreciated. We have been using the stories for several months but did not have any scenery.

Mrs. R. G. Russell.

WESTLAND MISSION

All this fall and winter we have been feeling the need of having a series of Revival Meetings again, and have been looking for the right man to conduct them for us. Early in February I went, at a friend's suggestion, to talk to Rev. Howard S. Rodebaugh, of Washington, Pa. So, after presenting the matter to our people, I arranged for him to come to us for two weeks, including three Sabbath evenings. We held our opening service on Sabbath evening, March 2nd, and closed on Sabbath, March 16th, making a total of thirteen services. Our average attendance was sixty-six, which included a nice group of boys and girls.

We were very grateful to several outside groups who provided us with special music at a number of the services: a group of men from several nearby towns who have formed a Men's Chorus; a Choir from a Midway Church; young people from one of the Canonsburg Churches who brought vocal and instrumental numbers. Also several individuals who sang other evenings.

The long services were much enjoyed; the boys and girls carried the choruses all over town and into the schools! Each evening Mr. Rodebaugh had a special object lesson or story for the children, which every one enjoyed as well.

There were two evenings which stood out especially. For some time there was little or no response to the invitation, although the meetings were good. But the second Thursday evening the minister preached especially to Christians and urged them to reconsecrate themselves to Christ, and those who had been careless and indifferent to give themselves anew to the Lord. One came and then another and another until there were twenty-four, several of them for salvation. The closing Sabbath evening we also had a splendid response. Fourteen new converts plan to unite with our Church this Eastertime.

Now the meetings are over and we pray that the inspiration of them may be felt in our work and worship for a long time to come.

Dorothy E. Partington

HAMILTON AVENUE PITTSBURGH, PA.

Mrs. Ciancio reports that a congregational turkey dinner was held in March which a large number of the members attended.

A church nursery has been organized for the benefit of mothers with small children thus enabling the mothers to attend church where formerly they were kept at home.

FRENCHBURG MISSION NOTES

We are again happy to greet the women of the United Presbyterian Church through the medium of the Magazine. You have been faithful during the fall and winter to help us in serving our beloved people. Especially during the winter have the men and woman kept coming to the clothing room where they have been able to get many articles of wearing apparel and this has been a great blessing to untold numbers. I should like to say "Thank You" for each

one who has been benefitted from this splendid service.

We are in the midst of school activities. Last week we attended the district forensic meet, registering four contestants. Of these four, three won high honors which sends us to the state meet in April. Our debate team has given good account of itself, and now the music pupils are hoping that some will win *superiors*, which allow them to participate in the state meet. We are enrolling three vocal pupils in the All-Kentucky chorus April 26.—Work has been begun on both the eighth grade as well as the high school senior play. Our commencement speaker this year will be the Rev. Alex Fleming of Steubenville, Ohio. The date has been set for May 22.

Many of our students have had flu, but not a sufficient number to warrant the closing of the school. The hospital has been filled to capacity, and many of the dormitory beds have been occupied both day and night.

We sincerely covet your prayers that we may remain faithful to the great task that lies before us day by day.

H. L. Cowden

EZEL

Ezel reports a flu epidemic with more than a third of the pupils, and some of the teachers, detained from school for a week or more. Commencement is drawing near and assignments have already been made for the various programs for that event and everyone is busy. Some replacements on the faculty will be necessary for next year. Anyone knowing of teachers who might be interested are asked to communicate with Superintendent Heagen or the Home Secretary.

HONORARY MEMBERS FETED

(Continued from Page 547)

The "Anna Ys", another society in the church, gave freely of their culinary skill and time to place tempting viands before the guests. A group from the local high school entertained with songs which were well rendered. Pictures of Palestine, particularly in the Jerusalem section, were shown by a visiting minister. The scenes were laid in the period in which the last weeks and days of Jesus' life were depicted, closing with the first Easter.

The General Secretary was privileged to address a few words to the honorary members,—words of commendation for their keen interest in the work. This society is quite convinced that this type of membership is of great value, not only in building up the contingent fund by this annual contribution but because these older people have a real interest in the girls.

The girls are loyal to these friends as evidenced by the banquet in their honor, and by sending cards on special days. Thus a happy fellowship has been formed. The sponsors and friends of the society deserve a hearty word of praise for their loyalty and success in a good cause.

NEW SOCIETY

An item of unusual interest is the organization of A Women's Missionary Society in the new Leechburg Road Community, New Kensington, Pennsylvania. It is heartening to know that the women are organized almost at the very beginning to have their full part in the building up of the church in the community.

Negro Missions

And He made of one every nation of men to dwell on all the face of the earth

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

A LETTER FROM THE SOUTHLAND

Note: The Arlington Literary and Industrial School (Post office, Annemanie, Ala.) is an institution under the Board of American Missions of the United Presbyterian Church. The Women's General Missionary Society co-operates by providing salaries of certain workers. The following letter is from the wife of the Principal.

March 3, 1947

Dear Mrs. Shear:

I didn't realize that the time had gone so rapidly. That means that I'm four letters behind, as I had promised myself that I would write you a letter each month to keep you informed about the work here. Well, I think I'll begin catching up now.

We had a very nice Christmas season. The Christmas boxes were much better, I believe, than they were last year. We were able to wrap gifts for all the elementary children, the children of the Church and Sabbath School, incluing the boarding students. We could not include the seventh grade and above this year.

On the day of the Christmas program and tree it was raining and quite cloudy, but there was plenty of sunshine on the inside of our auditorium. The tree was beautifully decorated. One of the boys played Santa, and he passed the gifts to the children as the names were read by members of the faculty. Very few packages left the auditorium unopened. The children are so pleased with them that they open them and admire them on the spot. Just before being dismissed they were served fruit and candy. Many of the children get their best gifts from the mission Christmas tree.

After the Christmas rush was over, we began getting ready for our Christmas vacation. We hadn't had a vacation since we took over the work in 1944. So we were quite enthusiastic about this one. Neither I nor the children had met Mr. Sutton's people. That was an added attraction. We visited his home in Windsor, N. C.; also relatives and friends in Elizabeth City, N. C., Virginia Beach, Va., and Norfolk, Va. We had a very enjoyable time and a much needed rest.

We went back to school on the sixth of January and back to work in a great big way for me. A good bit of office work had gotten behind, and there were all the boxes and gifts to be acknowledged. I kept names and addresses from each package very carefully, also a note of what each box contained; so that in my answers I could be just a little more personal than otherwise. There were more boxes this year than last, and I try to write interesting letters to the donors. I feel that it is not enough to say "thank you" and let it go at that. People who are interested in the work here to the extent that they send things to help should know something about the school and the type of program that we are trying to put over. That is just what I try to tell each one. Thus each letter requires a bit of time and consideration.

Tuesday, March 4th, was an important date for us here. We had as visitors on the campus The Reverends Strangeway and Boyer. They

gave interesting chapel talks and had dinner on the campus. Dinner was served in the Home Economics Department by girls of the ninth grade, under the supervision of Miss Evans, their teacher. The girls did the preparing as well as the serving. Our pastor, Rev. C. C. Brown, was here with the visitors. Before they left our campus for Prairie, the road machine came to work on our road, for which we have waited a long while; and now the road is under construction. We regret, however, that Mr. McLellan, our white neighbor, through whose property the road had to come, did not live to see the work begun. He passed on the night of March 3rd. We attended his funeral yesterday. It was his wish to see the road before his death, but the machine came the morning after. He was buried here in the community cemetery beside his wife and her sister. That also was his wish. He did not want his body returned to Canada, his native land. He dearly loved the colored people in this community and wanted them to handle his body and assist with the burial. This wish was granted, also, at least as much as was possible. Our school boys even helped to place the flowers on the grave. The community will miss him. He was held in high esteem by both white and colored. He was a Christian who had no fear of his approaching death.

This year our Women's Missionary Society was able to send a delegate to the Presbyterial. I was glad to be the delegate, as I was the newly elected president of our society and felt the need of more information concerning the work. The meeting was quite enjoyable; also it was nice to be back on the campus of Knoxville College, for the first time since my graduation in 1933. I stayed for Home-coming and met a good many of my class mates and former school mates. As a result of the meeting there have been some changes in our religious organizations. We had too many children in our Junior Missionary Society. Many of these were above the Junior age level. Now the older ones are out of that group; the teen-age girls have been organized into a Girls' Circle. The boys of corresponding ages have been organized into a Boy Scout group, by one of the young men of the senior class, who is an ex-service man and who lives in the community. A Prayer Cycle leader and a Literature Secretary have been added to our adult society. All of these organizations seem to be growing and prospering in a spiritual way.

Our library project has come along nicely so far. We have received several gifts of books, all of which are good for high school and grade children. Students from different classes use some of their spare time to help me get the books ready for lending. Money from the sale of used clothing has been used to buy book pockets, book cards, lending cards, book labels, card files, paint for book-cases etc. We do not have enough furniture for the library, but as soon as we have finished cataloging the books we shall begin lending them from the office. That's where they are now until we can secure more book-shelves, tables, chairs, and a desk for the library room.

The work in the elementary department of our school is exceptionally good this year it seems. In the first and second grades the problem of not enough pencils and paper has been solved to a great extent by material found in the Christmas boxes. Whenever it was possible, materials that would serve better in the class rooms were saved and given to the elementary teachers instead of being put in the gift packages. The first and second grades were glad to have tablets, pencils, paint books, crayons, scrap books and attractive little story books on their reading level. The third and fourth grades enjoy two little story theatres which they place on the trough of the black-

board each day. They like to choose stories to insert during the day, and each child spends some of his spare time at the board reading. They have other stories as well, also crayons and paint books. There were enough for each child to have one.

March 19th

The fifth and sixth grades were helped by a barn and barn-yard family cut out of card board. At the time they received this they were working out a unit of which the subject was "The Farm". When the unit was completed the classes gave a demonstration of it in the chapel. The plan carried out in the program was that of a regular school day. The stage was a class room. Earl Rogers of the Sixth Grade was at the teacher's desk as Professor, who conducted the class. The reports of the members of the class dealt with poultry, livestock, cotton, timber, dairy products, truck farming, etc. These reports were excellent and the audience could readily see that these children had been taught, or rather, had been led to discover, the most important facts about the location, importance, cultivation and methods of production of all the principal crops of the South, as well as of other parts of the country.

The children had used not only their heads, but their hands, in this project. They had on display a miniature farm home, with all the necessary farm buildings properly arranged. The house was made of cardboard and wood, painted white, with a red roof. The barn behind it corresponded in color and material. There were animals in the barnyard, and a ladder leading to the barn loft. Furniture for the house was made of wood. Beside the barn stood a wagon made of tin and wood. The wagon was loaded with peanuts. The little plows were made of tin and wood. Also there was a fowl house and pig pen. Girls made doll's clothes and other articles from silk, cotton, rayon and woolen scraps, showing the usefulness of various raw products. The boy who reported on poultry had a chicken and an egg from his chicken project. One girl had greens from her garden, and several others had fruit which they had canned. The unit was further illustrated by pictures cut from magazines. All of the subjects in these two classes, along with research, worship and music, were correlated into this unit. For their class room the boys have made a hat rack from a cedar tree. The tree was cut and mounted after the limbs had been cut off, leaving stubs long enough to serve as pegs on which to hang hats and coats. The stage decorations for their closing program required a large basket of flowers. The children got vines from the woods and wove the basket themselves.

The library project is still making progress. Yesterday we received six cartons of books from The United Presbyterian Book Store. This brings their number up to about fourteen. We are proud of these nice books. They will mean more than can be visualized to the work here at Annemanie. This week a letter came from Miss Burrows, secretary of the United Presbyterian Church at Elwood City, Pa., stating that they were sending a box of Easter treats for the youngest of our school children. This action was inspired by a letter received from a member of the church who sent us a box at Christmas time. It is encouraging to us to hear news like this, as it makes us feel that interest in the work here is growing among our friends.

I'm sure I shall be very busy with two babies, music and typing classes, sponsoring the senior class, all the office work, the library project, (which will necessitate a librarian sometime in the future) playing for other teachers' closing programs, looking after things in a general way, and all the other unforeseen things that claim one's attention in

a place like this; but I am promising to let you hear from us again soon. Please continue to pray for our station.

Very truly yours,
(*Mrs. Walter R. Sutton*)

Knoxville College
Knoxville, Tenn.
Nov. 14th, 1946

Dear Mrs. Shear:

In June, 1947, I shall be graduated from Knoxville College. It seems only a few months ago that I was anxiously making plans to become a freshman, but since more than three years of college life have passed, graduation day is not anticipated with the once dreamed-of joy. There is one bit of reluctance to leave the place that has truly meant more to me than I could tell in hours of conversation.

K.C. (as K-ceans dearly refer to our college) is a wonderful place, not only for its beautiful trees and verdant hills, but for the many intangibles which gently but firmly grip the heart. The atmosphere on "the hill" is different from any I've ever experienced. There's a spirit emitted from the hallowed walls, which will be remembered by me much longer than much learned in the class rooms.

At Knoxville College I learned to live intimately with people of different types and from various places and backgrounds. Only in dormitories can such an array of personalities be found. This required the ability to choose close associates with scrutiny, to be friendly with all, and to be congenial and co-operative.

Through extra-curricular activities I found great opportunity to gain experience, particularly in student Christian organizations and student government. By working on the school paper staff I revived an old interest in journalism. Departmental clubs and musical groups have also been of much interest to me.

The time spent at Knoxville College has given me some preparation for a vocation, but more important, I believe it will enable me to live a fuller and more worth-while life as a citizen in my community and in my church.

Yours sincerely,
Anna D. Mosley

Note by Secretary:

Miss Mosley's home is in Pittsburgh, Pa. She learned of Knoxville College through a United Presbyterian woman of the Beverly Heights congregation.

GIRLS' CIRCLE PROGRAM

(Continued from Page 548)

for the school of 125 pupils in connection with the home.

Would you like to pray for the United Nations delegates? Send to The Laymen's Movement, 347 Madison Ave., New York (17) (Room 1402) for pamphlets which give a list of the delegates' names and some excellent prayer suggestions.

Comb this magazine for "prayer priorities": missionaries' requests for prayer and news of urgent needs.

NEXT MONTH: Plan a porch party and provide handwork for all. Make dresser scarves, tea-towels, crochet edges on wash cloths and towels; home mission hospitals and schools need these articles. Hospitals and missionaries also need supplies of diapers and other layette articles for distribution. Or start making stuffed toys for the American children, who, our missionaries tell us *have never had a toy.*

MRS. T. C. STRANGEWAY, Secretary, 505 Hill Ave., Pittsburgh 21, Pa.

AN UNSUNG HEROINE—MRS. W. A. MATTHEWS

"There came into Him a woman having an alabaster box of very precious ointment. . . . Wheresoever this gospel shall be preached in the whole world, there shall this, that this woman hath done, be told for a memorial of her."

Mrs. W. A. Matthews was such a woman! She lived quietly and unassumingly and as quietly answered the Home call of her Saviour on December 16th, 1946.

She and her husband, who preceded her in death had sacrificially served at Simnasho on the Indian Reservation in Oregon under the Women's Board for 22 years. Such a term of service, in such a place, exacted the utmost from any woman. And Mrs. Matthews was always able—always ready. Emergencies were the order of every day; she was faithful unto the uttermost. Living in such an isolated and barren place, and in such "aloneness", she met each new day with a sweet and uncomplaining spirit. oBth Mr. and Mrs. Matthews were well-beloved by the Indians because they never failed them either in temporal or in spiritual needs.

"Because the road was steep and long,
And through a dark and lonely land;
God set upon my lips a song
And put a lantern in my hand"

Respectfully submitted,
A committee from
Portland, Ore.

INDIAN LAWS

1. Obedience is the Indian's First Duty.
2. Courage is Brave Highest Gift.
3. Love and Help Thy Brother.
4. One Kindness Every Day.
5. Play Fair in Game of Life.
6. Smoking the peace pipe is an act of Reverence and Friendship.
7. Be a Gentleman of the Forest.
8. Promote the Beauties of Nature.
9. Love for Silence, Meditation and Prayer.
10. Work of Honor is Sacred.

TAMA HAPPENINGS

The first week of March, Rev. Patterson attended a committee meeting in Sioux Falls to plan for the program of the Plains Regional Conference of the Fellowship of Indian workers. It was decided, while he was out there, to visit the Government School at Wahpeton, North Dakota, where there are sixteen children from this tribe attending school far from home.

Sorrow and tragedy had come to our Mesquakie Congregation and this made it possible for Rev. Patterson to be a messenger of comfort to some of our children there.

Miss Grace Mitchell, a cousin of Louis Mitchell who was attending Cook's Training School, died of tuberculosis in the sanitarium, seventy

miles from Tama, Rev. Patterson had driven the family there when word first came of her serious condition. Louis Mitchell had written to her, enclosing a decision card, and she had signed and returned it. They had all planned to return and Grace was to be baptized but word came early the same morning that she had passed away. Those close to her felt that she had really given her heart to the Lord.

The next day after Grace's funeral, there was an accident when three boys were hunting and Levi Eagle, about sixteen years old, was killed.

At Wahpeton, Rev. Patterson was able to meet with sisters of Grace Mitchell, Levin Eagle and also with a sister of Leo Dean Peters, who was holding the gun when the fatal accident occurred.

Let all of us remember these families in our prayers, that sorrow and trouble may draw each one of them to the God of all comfort and the Father of all peace.

INDIAN ARROWS

The new chapel at Stilwell, Oklahoma, is still without a bell. It would be fine if they could have one to call their people to worship; one that would ring out over the country side. A bell is not easy to procure. It has been thought that there might be one available on an abandoned building. If anyone knows of such a bell and, if it is near enough to Stilwell, Oklahoma, that the cost of transportation would not be prohibitive, please contact our missionary, Rev. George Smith, R. R. 1, Cherokee Mission, Stillwell, Oklahoma.

* * * * * *

It does a secretary's hear good to receive a letter such as we have received from Mrs. Cuyler Ferguson of Buffalo, New York. Their group of Pioneers is planning to correspond at regular intervals with a similar group at one of our Indian missions. They are planning, in this way, to get acquainted with the work and the people, as well, in all the phases of our missionary work. Surely, such activity will bear good fruit, both in enriching the interests, the wealth of information and the loyalty of these Pioneers in Buffalo and in bringing blessings to the young people of our first Americans!

It is encouraging to know that, *so far*, the government has taken no step to begin the evacuation of the Indians of the Fort Berthold Reservation from their homes to prepare for the inundation of their lands, due to be proposed Garrison Dam on the Missouri River. A committee of the Home Missions Council, as well as many others, is still fighting hard for the rights of these Indians to remain on the lands allotted to them and where they have been making a comfortable living.

Of this Cherokee Chapel we have been hearing for months. We rejoiced when it was dedicated. The sweet tones of a bell which could be heard for a distance would be a voice calling to worship God.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn St., Sewickley, Pa.

NEWS FROM ETHIOPIA

What once took three weeks took an hour and a half by plane! The trip from Addis Ababa to Gorei for Annual Meeting was made by Mrs. Ruth L. Walker and Dr. Donald M. Davies, and it was so much more pleasant than by trek, with a minimum loss of time and wear and tear of the missionaries as well as a saving of money.

"The Ethiopia Missionary Association," for that is the proper title now for the group composing our Mission, met in Gorei, from January 28 to February 4, 1947. It was most fitting that this little group, many of whom had held on during those anxious years of invasion, then for the return of the Emperor, and lately the long months of uncertainty of the property rights, had as the subject of their devotion: "Is Anything Too Hard For God?"—Gen. 18:24.

Plans for the survey of new territory to the West were made and the committee appointed was Mr. Russell, Dr. Henry, and Rev Mr. Kissling, It was voted that an appeal be made to the Emperor for the Galla Bible to be published and distributed in Ethiopia. The Association also appointed a committee with Mrs. Ruth Walker, chairman to prepare an Amharic Song Book.

Keis Gidada Solon was a guest at several meetings. He was greatly touched by the Mission's plan to open a school for the blind with the help of a "seeing" teacher, our new appointee, Miss Hazel J. McGeary. Miss McGeary will be located in Sayo and, while studying the language, will start a little school for the blind.

The report of the Locating Committee was received and is as follows: to Addis Ababa—Mr. and Mrs. F. L. Russell and Mrs. Ruth L. Walker, with Mr. Russell as General Treasurer and Mrs. Walker, Secretary; to Sayo—Miss Ruth C. Beatty, Rev. and Mrs. Carl J. Kissling, Dr. and Mrs. F. W. den Dulk and Miss Hazel J. McGeary; to Gorei—Dr. and Mrs. D. C. Henry and Rev. and Mrs. C. M. Haspels; for the new stations and new areas to be determined, Dr. and Mrs. D. C. Henry, Dr. and Mrs. D. M. Davies, Mrs. N. F. Pollock, and Miss Isabel Blair will be assigned when provision is made for them. (You will want to revise Page 29 of your Prayer Cycle.)

Matters pertaining to a site in Gorei for a church for the training of ministers, a Board to examine

candidates for ordination, the forming of a Christian Council, the beginning of a leper work, and many other problems were discussed and prayed over.

An earnest appeal was made for three nurses for medical work in Sayo and the new stations to be located, and for a teacher for Gorei.

The next meeting of the Association is to be held January 12, 1948 at Sayo in the West.

NASIR, SUDAN

"Going out to the villages in the afternoons after having spent the mornings in the clinic is much better than not going at all," Miss Ray Huffman says, "but it is a bit hot at noon and then the women often have gone to cut wood or on some errand, while the morning is a much better time to find them home. I never dreamed that I would be willing to leave the clinic, but I certainly am eager to do so for this."

"I wish you could go with me to the villages and see how eagerly they hear. It is the most thrilling thing I have encountered in the years I have been here. Of course, we always give the Message in the clinic, but the crowd there is noisy, we are always telling them to be quiet and listen (although they get far more out of the services than we think), but in the village it is possible to give the Message in a way the Nuers like, and let them comment when they wish, but of course our groups are not large and that would be impossible in the clinic service. Then, there are not the new distractions in their home villages that there are in a different spot and with strangers. It really is most satisfying to see them call their people to the service, and to hear them discussing it when we leave. They are asking questions, too. The last time I was out, I was asked: 'When is Jesus coming again?' "

IN THE NORTH WEST FRONTIER PROVINCE

One man asked why we did not go about armed; we replied proudly that we were well armed, and told him: "For He will give his angels charge over thee to keep thee in all thy ways."

I do not think we are apt to receive violence now in any of our villages, but the story is told of one of

A familiar scene. Egypt — palm trees, water, people, camels — and always The Pyramids!

our predecessors that when she was stoned out of a village she stopped to gather up the missiles and hastily put them in her carriage. The curiosity of the village overcame its animosity, and the ringleaders drew neor to question her strange behaviour. She replied in ominous tones: "I am saving the very rocks you threw at God's messenger to show Him on the day of judgment." Whereupon falling on their knees they besought her to return the stones, promising never to throw them at her again.

Miss Margaret Ballantyne,
Campbellpur, Punjab, India.

SHORT-TERM MISSIONARIES

Short-term workers, or those needed to fill gaps occasioned by the absence of regular, experienced missionaries, are appointed for a period of three years. Often this period makes possible the discovery from actual experience whether foreign service is to be a young woman's life work.

For years the Board of Foreign Missions (600 Schaff Bldg., 1505 Race St., Philadelphia 2, Pa.) has sent out young men and young women for this limited service. In our Church there are many pastors, teachers, and college and seminary professors who have served as short-termers. It not only means a service for others, but is an education for the person who does it.

The Board of Directors of the W. G. M. S. has been considering the sending of short-term workers for some time, and at a meeting on January 7, 1947 action was taken "that the Women's Board appoint short-term misisonaries and require the same qualifications and papers as those of missionaries under regular appointment, and that, in case such a short-term missionary (be she teacher, nurse, or secretary) is later appointed to regular service, her three-year term will be credited toward her first full term of five years, pension and other benefits to be reckoned accordingly." It was further decided that the Women's Board appoint such short-term missionaries to institutions owned by the W.G.M.S., or to serve as secretary for the Mission in cooperation with the Board of Foreign Missions.

A short-termer agrees by contract to serve three years in an institution—school or hospital, doing her work in English. Such service is a real opportunity for young women who have a missionary zeal and who would offer to fill such a position for a limited time, thus making her contribution to the missionary cause, and serving, too, as a tryout as to her fitness for missionary service. An appeal appeared in the March 24th issue of "The United Presbyterian," page 5, telling immediate needs.

The cry: "Come over and help us" comes from Egypt, Ethiopia and The Sudan for short-termers for special positions, and for regular missionaries—evangelists, teachers, nurses and doctors and secretaries for all of our foreign fields.

PERSONALS

Word has reached us that Miss E. Roxy Martin (1901), retired from Egypt, has had a nervous collapse recently and she has been taken to Philadelphia General Hospital. This report will sadden her many friends who knew and loved her, a faithful witness for her Lord.

Later: Miss Martin passed away April 1st.

* * *

Miss Katherine St. Clair, one of those devoted souls who served in

Egypt as a short termer and taught Book Keeping and Commercial Arithmetic for 28 years in Commercial College, Alexandria, has been quite ill. She was taken to the Anglo-Swiss Hospital and Mission friends take turns sitting with her during the day. Many a young man who has a good business position has "risen up to call her blessed."

Miss Venna R. Patterson of Cairo, Egypt and Miss Ruth M. Nichol of Pasrur, India are attending Scarritt College, Rural Center, Crossville, Tennesee.

* * *

Miss Marjorie Faught has returned to the Hospital in Philadelphia where she received her nurse's training and is working and observing and learning of new treatments and procedures. Later she expects to go to another hospital for a two-weeks' course on the Kenny treatment, and hopes to be able to get some work at an eye hospital.

* * *

Can you guess which one of our missionaries wrote this: "I bought a mule the other day, so have transport now and needn't feel so shut in"?

* * *

The January 17th letter from Miss Marian I. Farquhar of Nasir, Sudan, was full of Christmas preparations and of celebrations told in her inimitably way. Three things that have happened since her last letter: "Christmas has come; our school year has ended; and the water has gone down, leaving us completely dry! (Even though most of our built-up paths went with it, and the interior of the Girls' School is still marshy and spongy—and I'm not going into all the damage done to the Boys' School dormitories, the workers' and the teachers' houses, etc.)"

"Thank you for your letters and your prayers, especially the latter. You really don't know how much we (especially I) need them—nor how very often they are the only things that save the day."

* * *

Miss Margaret A. Bell has an itinerary for April in Nebraska, beginning at Murray, to Benkelman for Presbyterial and other places on the way. "The woman have urged the need of visiting the smaller places, where people seldom see or hear a missionary."

OUR BOAT

In her last letter Miss Jeannette L. McCrory spoke of the Ibis being in her district and that she hoped to go on it in Assiut Presbytery. "It did look so good," she said. "Some of the short-termers were wanting to go down to the River to see it and they did not know it when they saw it, and so I could tell them to look for the cleanest-looking boat on the Nile—that one is ours! It has been painted outside and in the kitchen. It has all the side cloth coverings new, too, so that makes it look so much better. The repairs have not all been made, but enough have been made to make it very usable this winter and then this summer, we will doubtless send it to Cairo again to get the inside painted and other work done."

I MET KEIS GIDADA

Miss Hazel J. McGeary spent her first Christmas in Ethiopia and her letter tells of the celebration of that day, but "after the Ethiopia Christmas Keis Gidada, the blind preacher of the West, arrived in Addis Ababa

for an important meeting of elders and preachers of the native Evangelical Churches. Keis Gidada was left blind in his youth after a severe case of smallpox. At first his blindness took him to the depths of sin, but after coming into contact with our Mission in Sayo, and more important, into contact with the Lord Jesus, his life was completely changed. When he found Christ as his Saviour, he gave himself completely to Him and the Lord has been able to use this handicapped man as no one else in this country. He has been a means of reaching many, many of his own people with the Gospel. During the war he suffered greatly at the hands of the Italians, but it served only to strengthen him in the Lord, and when he was finally released, he went right back to his people to proclaim the goodness of the Lord. Truly he is the Paul of Ethiopia! Under his ministry fifteen (15) churches have sprung up in and around Sayo and this one lone pastor is continually on the move teaching and preaching around his circuit. In his first service in our little church he used as his text Matthew 6:24-34. 'Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on.' It was his own personal testimony of how the Lord had taken care of all his needs since he had accepted Christ as his Saviour.

"Do continue to pray. Each day the Lord is being praised by us for those who share in the work through prayer. My life seems to be just one continual answer to prayer. There is nothing too great, nor too small, to take to Him."

* * * * *

ENROUTE

The first news-letter to come from our three new missionaries to The Sudan was from Miss Dorothy L. Rankin from Cairo, dated March 5. She wrote: "Miss Jean Maxwell, R. N., and I were more than excited as the SATURNIA came slowly into Alexandria harbor: *E G Y P T—the land of our birth!*"

A thrilling account was written of the landing, the experience in customs, over-night at Tanta, then on to Cairo to the Girls' College; then a trip through the native market, a visit to Old Cairo and the famous Coptic churches, then to the Pyramids and the temples of the kings, the Sphinx, the burial chambers and lastly they tried the camels.

In Benha they visited a native home and "with even one visit it is plain to be seen that it takes a great deal of teaching and living and praying on the part of the missionary to win women to the Saviour."

Miss Aleta J. Matthews goes to Khartoum North to work with the Bible women; Miss Jean Maxwell, R.N., goes up South to Nasir to work in the clinic there; and Miss Dorothy L. Rankin goes to Doleib Hill to a School for Girls.

MY LIFE

"Let me live life to the full—
Not only in the depths of sorrow's shadows
Or in the heights of joyous ecstasies,
But in the great immensities between.
Make me aware of the riches of living,
Of the simple glories of Nature,
And the deepness of love's faithfulness.
God, let me live it to the full—
But keep me from the smallnesses
That lurk on every side—
Life is such a short brief thing
I would not waste a moment."

(These words were written by a devoted friend of one of our missionaries just before her pen was stilled by her Lord's call to her.—Secretary.)

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

AMAZING AND NOT AMUSING——

that there are still some United Presbyterian Churches without any organized missionary instruction for girls and boys.

SUGGESTIONS FOR A MEETING ON "THE BIBLE BEGINS TO TRAVEL."

Songs: Bible Songs Hymnal Nos. 105, 130, 137, 207, 247, 268.

Prayers from the Psalms.

Bible Drill or Quiz.

Verse-speaking Choir: (Use selections from Psalm 119).

Exhibit of Bibles, old and new.

Talks with Pictures:

(a) "Jesus and the Scriptures." (Use picture of an ancient scroll.)

(b) "How We Got Our Bible." (Use pictures of early Bibles and pioneer missionaries.)

(c) "How the Bible Is Being Taken Over the World Today." (Use pictures of present-day missionaries and ways they are carrying the Bible over the world.)

Poem:

"Break Thou the Bread of Life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek thee, Lord;
My spirit pants for Thee,
O living Word!"

TRUE STORIES FROM THE FIELDS

(2)
A MODERN MIRACLE

"My, how you would have rejoiced the other day with me had you been here. One small boy of six years had been blind and unhappy since birth. Dr. Vroon operated on his eyes; and days later when the bandages were removed, he saw his father for the first time. He looked at the sunshine, and at people standing around him, and a great broad, happy grin spread over his face. He saw the stars and the moon for the first time that night. Such moments, I assure you, make up for the long days of hard work."

—Excerpt from a letter dated March 17, 1947 and written at Taxila Hospital, Punjab, India, by Miss Elizabeth F. McConnell, R.N.

(2)
A MODERN WASHING OF A DISCIPLE'S FEET

"You would have enjoyed seeing me on my last trip to the village, for we walked and had to wade part way through mud knee-deep. I was barefooted and carrying my shoes and boots, and a fellow came to help me. When I found a dry spot, I sat

down to rest. My feet and legs were caked with mud and he told me if I would bring my feet to the river, he would wash them for me. I told him: 'Your mother is too tired; she cannot take her feet to the river.' So he brought double-hands full of water and threw it on my feet until they were clean. He asked me if I was going to tell my God about him, and I assured him that I was! A literal case of washing a disciple's feet."

—Excerpt from a letter dated January 15, 1947, and written at Nasir, South Sudan, by Miss Ray Huffman, R.N.

SECRETARY'S NOTE: The Foreign Secretary, Mrs. Arthur B. McBride, has passed these stories on for the Juniors, because regular contributions of the Juniors help support the missionary work in all our mission fields. In this way Juniors have a definite part in all the marvelous happenings of our mission work.

(3)

STEUBENVILLE JUNIOR RALLY

About one hundred and fifty enthusiastic Juniors and leaders of Steubenville Presbyterial rallied at the Second Church, Steubenville, on Saturday afternoon, March 29. All groups of Juniors participated on the Rally program, with Mrs. Hollis C. Sterrett, Presbyterial Junior Secretary, presiding. There were delightful song services, missionary stories, Bible stories, a model Junior meeting, prayer, a Bible drill, motion songs, a skit, "Where Go the Dimes," and a W.G.M.S. quiz conducted by Mrs. M.M. Brown, formerly of India.

Mrs. Alexander Fleming, President of Steubenville Presbyterial and wife of the pastor of the entertaining Church, contributed her talents to the program and then invited the Juniors to "follow the leader" to another part of the Church where ice-cream, c o o k i e s, and lollipops awaited the Juniors. This inspirational meeting, with its enthusiastic participants, undoubtedly presages a continued successful prosecution of Junior work in Steubenville Presbyterial.

IMPORTANT

If you are sending mail to the Junior Special missionary, address her as follows:

Miss Mary V. Ewing
c/o American Mission
Doleib Hill, via Malakal
The Anglo-Egyptian Sudan

Postal rates to The South Sudan are as follows:

Air Mail—25 cents for each half ounce.

Surface Mail—5 cents for the first ounce and 3 cents for each additional ounce.

WHERE GO THE DIMES

A skit by Mrs. E. J. Hervey, Jr.

(*For six Junior children, each carrying a dime-card and a "prop" representing his project.*)

First child: (*a girl wearing a nurse's cap*)

In far Sudan a baby cries;
He has soft black skin and big brown eyes.
My dimes provide a nurse's care,
For Jesus loves the children there.

Second child: (*a boy wearing fez and carrying toy railroad car*)

The Delta Car goes forth each year
With messages of hope and cheer.
To keep it traveling I'll try hard
To fill each hole in my dime-card.

Third child: (*a girl carrying Egyptian flag*)

Where Egypt's flag is all a-quiver
A house-boat floats upon the river.

My dimes I've saved for quite a while
To keep the Ibis on the Nile.

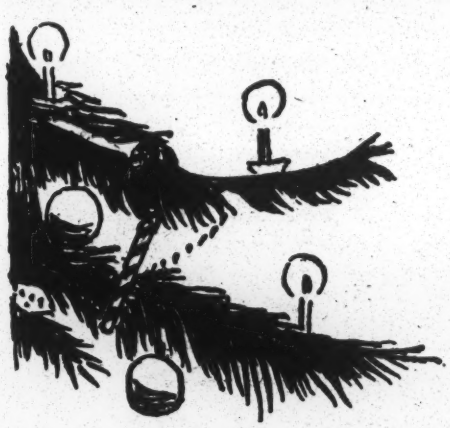
Fourth child: (*a boy with an elephant bell*)

My bell is from India, "Wondrous land,"
Where children need a helping hand.
My dimes go there to help the sick
And needy children get well quick.

Fifth child: (*a girl carrying a yam*)
One of God's saints from Alabam'
Found many ways to use a Yam.
The dimes I give go there today
To help spread love in the Jesus-way.

Sixth child: (*a boy carrying bow and arrow*)

My dimes to Oregon will go
To help my Redskin brother know
That Jesus' love, and Jesus' care
Will guide his footsteps everywhere.



CHRISTMAS GIFTS WANTED!
at the Monmouth Convention in June

Junior Exhibit articles will be used as Christmas gifts next Christmas for girls and boys in our home and foreign mission fields. Send dolls, marbles, tops, jumping ropes, ribbons, picture cards, pencils, handkerchiefs, wash cloths, toys, etc., before June 1 to:

Mrs. F. W. Smith
Junior Exhibit
Monmouth College
Monmouth, Illinois

THE LITTLE BLACK BOY

By WILLIAM BLAKE

My mother bore me in the southern wild,
And I am black, but O! my soul is white!
White as an angel is the English child,
But I am black, as if bereav'd of light.

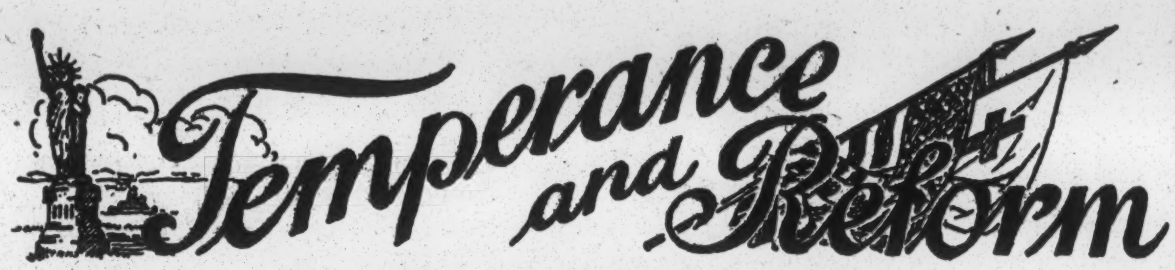
My mother taught me underneath a tree,
And, sitting down before the heat of day,
She took me on her lap and kissed me,
And, pointing to the east, began to say:

"Look on the rising sun,—there God does live,
And gives His light, and gives His heat away;
And flowers and trees and beasts and men receive
Comfort in morning, joy in the noonday.

"And we are put on earth a little space,
That we may learn to bear the beams of love;
And these black bodies and this sunburnt face
Is but a cloud, and like a shady grove."

AN OPEN DOOR

Miss Mary V. Ewing, our Junior Special missionary in the South Sudan, writing recently concerning plans for advance work among the black-skinned people of that land, said: "It's staggering to try to think of the carrying out of all these plans, but we're sure that as God guided in the planning He will provide the means of carrying them through. . . There is much, much to be done, but it's a wonderful time to be alive. No dull moments!"



MRS. G. VIRGIL HUTCHISON, Acting Secretary

FORGOTTEN CAUSES OF JUVENILE DELINQUENCY

By Dr. J. Raymond Schmidt
National Civic League

Washington, D. C.: Juvenile delinquency has been a problem of increasing importance since the beginning of World War II. The situation must be grave to spur the Department of Justice into calling a "National Conference for the Prevention and Control of Juvenile Delinquency," which was held in Washington last November and given wide publicity in the newspapers and over the radio.

The Executive Committee charged with working up the conference included outstanding names of supposedly important people.

In reading over the list one cannot help wondering about the absence of representatives from such well-known organizations as the Boy Scouts of America, Allied Youth, Christian Endeavor, Parent-Teachers' Association, Woman's Christian Temperance Union, Salvation Army, Y.M.C.A. and Y.W.C.A., — all of which are working constantly with youth and fully conversant with their problems.

Of course, not every one interested in the conference could be on the Executive Committee created for its promotion. But what strikes one as singular is the fact *that the National W.C.T.U. was refused the privilege of having delegates seated in the conference. The executive head of another organization was granted credentials on condition that he refrain from bringing up the subject of alcohol and linking it to juvenile delinquency.*

The conference arrived at the conclusion that slums, rental restrictions against children, necessity for mothers taking outside work and jurisdictional labor disputes that delay the erection of homes are definite causes of juvenile delinquency. The conference also recommended overhauling the nation's training schools for youthful offenders, revision of juvenile court procedures and the discontinuance of the practice of sending youngsters to prison, where they are compelled to associate with hardened adult criminals.

Four commonly recognized factors in causing juvenile delinquency *were not mentioned in the findings of the conference. They are crime-inciting motion pictures, detective and underworld books and magazines, alcoholic beverages and cigarettes.*

The potency of certain types of books and magazines as crime breeders was forcefully brought home to Washingtonians a few weeks ago when a policeman was slain by a teen-age boy who admitted being a constant reader of such literary trash. If in doubt about the existence of such crime stimulating books and magazines just *take time to inspect the offerings at the average newsstand. Unfortunately the comic sections of our great daily newspapers are not entirely free of crime hints and methods.*

A panel on movies is said to have been a part of the original draft of the agenda for the conference. How-

ever, there was no mention of movies in the final agenda given to the delegates as the opening session of the conference got under way. It is inconceivable that any bonafide conference on the causes of juvenile delinquency could overlook the influence of present-day movies on youthful behaviour, but the subject remained taboo during the entire conference lasting two days.

Fortunately some mention was made of alcoholic beverages and cigarettes, thanks to the diligence and courage of one of the delegates, William V. Mahoney, who is the one person most responsible for the delivery of lectures on alcohol and tobacco in the Senior and Junior High Schools of Washington, D. C. On the second day of the conference, Mr. Mahoney got the attention of the presiding officer and requested permission to propose a resolution for consideration of the delegates. Following behind-the-scenes consultation with conference managers, the chair granted permission for M. Mahoney to read his resoultion with the stipulation that it would not be debated or voted upon. Mr. Mahoney's resolution reads as follows.

"WHEREAS, The use of narcotics is one of the causes of juvenile delinquency, therefore be it

"RESOLVED: That this National Conference for the Prevention and Control of Juvenile Delinquency recommends the promotion of educational efforts for the elimination of narcotic addiction on the part of children and youth, and stresses the importance of scientific instruction in public and private schools regarding the effects of all narcotics, especially alcoholic beverages and cigarettes, to children and adolescents"

By no stretch of the imagination could this resolution be called "radical," "too strong" or "drastic," Yet the mere mention of alcohol and tobacco seemed to frighten those in charge of the conference. The only way of knowing that many of the delegates felt friendly toward the resolution was by the generous applause that followed its reading.

It is highly lamentable that such a representative conference of prominent men and women should be encouraged to sidestep the *movies, alcoholic beverages* and *cigarettes* as causes of juvenile delinquency. The blame apparently rests on those who organized and controlled the deliberations of the conference rather than the rank and file of the delegates. As your reporter sees it, the National Conference for the Prevention and Control of Juvenile Delinquency did little more than call attention to the existence of the problem without mentioning such vital factors as *films, drinks* and *smokes because of their acceptance as good form and usage on the part of so many socially prominent people.*

Too much revenue comes from motion pictures, alcoholc beverages and tobacco products to expect governmental agencies to discourage their patronage and use, even for such a noble purpose as the reduction of juvenile delinquency. Any worthwhile solution to this vexing social problem must come from an aroused citizinship willing to sacrifice large revenues for the protection of our boys and girls from exploitation for the money that can be made from their debauchery.

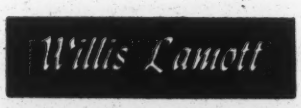
MR. JOHN S. KNIGHT, editor and publisher of the Chicago *Daily News*, recently told a business men's committee of that city, "If you want better government, organize your precinct." This puts a finger on the spot. When good citizens organize in the precinct as well as nationally, we will have a good government. Until they do, we will have the same old thing and more of it.

LITERATURE

By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

"To Be Able To Serve, One Must Know."

Our women have asked in great curiosity, "What's the nature of the main study book?" "Can we use it as we have our former ones; to be studied throughout the year, chapter by chapter." While it is broad in scope, it also lends itself admirably for specialized study in our own fields. And that is just what has been attempted in our program this year.



"Committed Unto Us"—by Willis C. Lamott. Cloth $1.50—Paper $1.00.

It is the story of outstanding services rendered by Christians at home and abroad. Without taking up the work of individual denominations as such, the book nevertheless manages to tell myriads of different ways in which "the story" has been and is being told; ways old and new. Here are some chapter headings and subheadings:

The Field Abroad
- Unfinished Task
- Through the Crucible of War

The Revival of Europe
- Within Russia
- In Great Britain

North American Frontier
- Is North America Occupied
- Our Jewish Neighbors

Planting the Church
- Home Missionaries in Other Lands
- Christian Centers

By Deed and Life
New Ways for a New Day
Light and Leaven
- The Larger Parish

Revive Thy Church

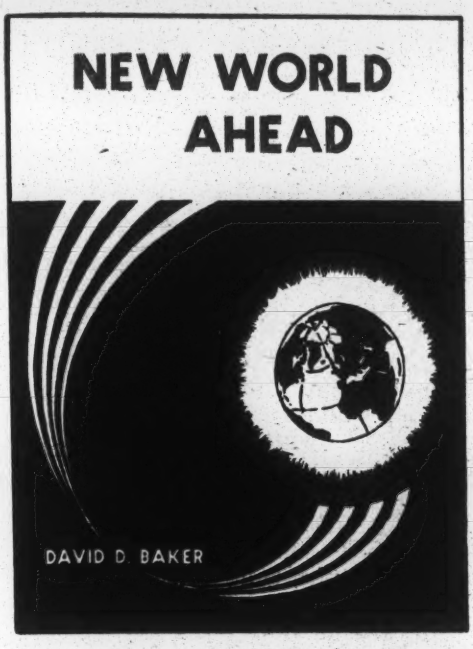
There are questions for discussion in the back of the book based on each chapter.

We are happy to announce that just as this magazine is going to press, our main study book, "Committed Unto Us" has come to the office. This is the earliest that a study book has been available for a number of years; at least during the war years. Every effort will be made to fill the back orders promptly and to supply the new ones.

"A Guide for Leaders"— by Margaret B. Cobb.—$.35.

If you are planning to use the book

in a study course, you will find that this guide outlines studies for two six session courses. There is also a plan for a comprehensive course of six sessions, a special section being given to plans for men's forums and discussion groups.



"New World Ahead" by David D. Baker—Paper only $.75, will continue the pattern of "West of the Date Line" so popular in 1945. Interesting text and about one hundred photographs make this an unusual presentation of the physical and spiritual needs of people around the world.

"Discussion and Program Suggestions (based on "New World Ahead) by O. W. Cummings—$.35.

"Great Is the Company"—by Violet Wood. Cloth $1.25—Paper $.75,

Another Youth book, but also a choice on the Reading Course. It is the amazing story of the sacrifices, skill and adventures of those who have translated the Bible into the tongues of people around the world,

"How to Use 'Great Is the Company'" — by J. L. Lobingier—$.25.

June Program Suggestions:

The Community

The Missionary Magazine — you

VIOLET WOOD

will need to work closely with your Magazine this year for it presents our approach to this year's study. However, it is to be used as a base or background for a larger study to be culled from the books; or vice versa. Use the stories from our own fields as found in the Magazine as supplementary material to the study books.

"Committed Unto us"—Chapters 4, 5, 7, 8, and 9 contain material which you will readily recognize from the chapter sub-headings.

"New World Ahead".

"Stewardship Parables of Jesus" (Parable of Good Samaritan).

"New Testament Evangelism".

"Christian Union Herald" (information about the newest youth "Caravan" venture. See back copies and watch for new),

Reading Course Lists 1947-48 now available.

A word to Presbyterial literature secretaries: occasionally we get a request for display literature saying, "*Our* Presbyterial meets *the end* of the month. . ." Please remember to give the *name* of your Presbyterial and the exact date of your time of meeting.

Tributes

Mrs. Mary McLaughlin

The Women's Missionary Society of the United Presbyterian Church of Unity, Pennsylvania, wishes to pay loving tribute to the memory of Mrs. Mary McLaughlin, who was called to her reward November 3, 1946.

She was a loyal faithful member of the church, the Sabbath School and of the Missionary Society. She took part in all services as long as health permitted.

We commend her family and relatives to the comfort and care of her Heavenly Father, whom she loved and served.

Mrs. W. E. Vance
Mrs. S. T. Kilmer

Mrs. Frances Ross Barndt
Miss M. Alida Warren

The Women's Missionary Society of Garnett, Kansas wishes to pay tribute to two worthy members who have gone to their reward during the past year.

Mrs. Frances Barndt and Miss Alida Warren were faithful and efficient members of the church and Missionary Society.

We miss them but rejoice that now "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Committee

Miss Ida Volker
Mrs. Belle Maughlin

The Women's Missionary Society of Zenith, Kansas wishes to pay tribute to two of our faithful workers, Mrs. Ida Volker and Mrs. Belle Maughlin, who were called home during he past few months to be with their Lord and Master, whom they loved and served.

Mrs. Ida Volker's life was a living testimony of her love and loyalty to her Christ and His Church.

Mrs. Belle Maughlin was a life-long member of the church; she was a Bible teacher in the Sabbath School for many years; she served as president of the missionary society and was at one time secretary of Arkansas Valley Presbyterial.

These members will be missed in our church for each, in her own way, served long and well.

Committee

Mrs. Catherine Dixon

The Women's Missionary Society of the United Presbyterian Church of Martin's Ferry, Ohio wishes to pay tribute to the memory of Mrs. Catherine Dixon who was called from our midst January 2, 1947.

"Aunt Kate," as she was affectionately called, taught in the Sabbath School for many years, serving as superintendent of Beginners Department. She was active in Ladies' Aid Society, attended the weekly prayer meeting of the church and was a faithful member of the Women's Missionary Society.

"Aunt Kate's" kind generous spirit, her hospitality and her willingness to help those in need endeared her to all with whom she came in contact.

We commend her husband to the comfort and care of her Heavenly Father, whom she loved and served.

Committee

Mrs. George Mumper

In loving memory of Mrs. George Mumper, a member of the Women's Missionary Society of Center United Presbyterian Church of Midway, Pennsylvania, whose Master called her home on the morning of March 4, 1947 after weary months of pain.

Her devotion to the society and her untiring efforts for its advancement have been a constant inspiration to her fellow members. She was a true child of God having deep convictions and possessed of a faith and an obedience that knew no wavering, because of her knowledge of the Bible and close communion with God in prayer—"a living epistle known and read of all men." Her constant aim was the exaltation of Christ. His spirit dominated her life purpose. An ordinary conversation seldom ended without a lesson or comfort drawn from the scripture. We are grateful for the example of her strong courageous Christian life. We miss her kind and loving presence but cherish the thought that she is "home."

To the husband, son and family we extend our sincerest sympathy.

Committee

Mrs. J. D. McClay

The Women's Missionary Society of The Rock Prairie United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. J. D. McLay who was called to her heavenly home Aug. 23, 1946. She was a charter and life member of The Women's Missionary Society, and teacher in the Sabbath School for a number of years. Mrs. McLay was a sincere Christian and loyal to her church in all its departments. She was possessed of a strong and pleasing personality. Her gracious and kindly manner made everyone her friend. To her loved ones we extend our sympathy and commend them to the care of Him whom she loved and served.

Committee.

Mrs. Elizabeth T. Cootes

On January 26, 1947—the eve of her 88th birthday—Mrs. Elizabeth T. Cootes answered the call of her Heavenly Father to "Come Up Higher." Mrs. Cootes, a true Christian in every sense, was a member of the First United Presbyterian Church, Buffalo, New York, for 56 years and endeared herself to all with whom she came in contact. She was an outstanding Bible scholar gifted with an unusually fine memory, and as she presented a message there shone forth that nobility of soul which touched the hearts of all who were privileged to listen.

While interested in all Church work, Mrs. Cootes was especially identified with the Adriel Bible Class, the Home Department, and The Women's Missionary Society, and until a few months ago, when laid aside by the infirmities of age, she attended morning Church service regularly.

Her life was spent in service for the Master, and characteristic of all her undertakings was the spirit of humility and resignation—

"If Thou shouldst call me to resign
What most I prize, it ne'er was mine.
I only yield Thee what was Thine;
Thy will be done."

Mrs. Cootes will be greatly missed but her influence will live on.

Committee

Mrs. Maude Fergus

The Women's Missionary Society of Topeka, Kansas wishes to pay a tribute of love and respect to the memory of Mrs. Maude Fergus, a faithful member of our society for many years. She departed this life January 24, 1947.

Mrs. Fergus was a sincere Christian and always ready to do her part in the work of the church, Sabbath School, and mission work, as long as her health permitted. She was a liberal giver to missions and not only well informed but kept in personal touch with many of both our home and foreign missionaries.

We extend our sympathy to her daughter and sons and commend them to the loving kindness of the Heavenly Father.

"None knew her but to love her,
None named her but to praise."

Committee.

Mrs. Alice Ferguson

The Women's Missionary Society of the Jamestown United Presbyterian Church offers a tribute of love and respect to the memory of Mrs. Alice Ferguson, who passed away at her home January 17, 1947.

Mrs. Ferguson was a faithful member of the Church and Missionary Society for almost sixty years.

Her sincere Christian character, her faithfulness and devotion to the church she loved, will remain an inspiration to those who knew and loved her.

Her memory is a rich inheritance to her family and friends. We are grateful for the privilege of having known her, and of having been associated with her in the church of so many years. We miss her keenly in the home, church and community. We extend our sincere sympathy to her children and friends.

Committee.

Mrs. N. E. Leech

The Women's Missionary Society of the North Buffalo United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. N. E. Leech, who was called to her heavenly home on December 24, 1946.

Mrs. Leech loved her church and was for many years a teacher in the Primary department of the Sabbath School and an active worker in the Women's Missionary Society, of which she was a life member.

We extend our heart-felt sympathy to the loved ones of the family.

Committee.

Mrs. Belle Beswarick

The Women's Missionary Society of Hebron United Presbyterian Church, wishes to pay a loving tribute to the memory of Mrs. Belle Beswarick, who was called to her Heavenly House, January 19, 1947.

Mrs. Beswarick was also a faithful worker in the Ladies Aid and her many years a teacher in the Sabbath School.

Although laid aside by illness for some time, she was always cheerful, and uncomplaining.

To her husband, daughter and sons, we extend our sympathy and commend them to "Him who doeth all things well."

Committee

Mrs. Ira L. Crooks

The members of the Women's Missionary Society wish to pay tribute to the memory of Mrs. Bessie Nelson Crooks, wife of Rev. Ira L. Crooks, pastor of the United Presbyterian Church of Mount Ayr, Iowa. Mrs. Crooks passed away at her home February 2, 1947.

Competent and ever faithful, Mrs. Crooks will be greatly missed in the church and community, where she was held in greatest esteem. Fond of children, she taught a class of intermediate age, and was devoted to them.

Mrs. Crooks was not only a true wife to her minister husband, but also a proud mother of a minister son, Rev. Paul Laurance Crooks of Chehalis, Washington. To her loved ones we extend heartfelt sympathy.

Committee.

Mrs. Mark McClarty

The WMS of East Greenwich, N. Y. wishes to pay tribute to the memory of Mrs. Mark McClarty, a charter member of the organization, who was called to her eternal home on Feb. 13, 1947. Mrs. McClarty was genuinely interested in the missionary enterprise; she held various offices in the Society through the years and was faithful in the performance of her duties. She will be missed by her family and a wide circle of friends, to whom we extend sympathy and Christian comfort.

Committee

Miss Ethel Ault

With a feeling of personal loss, the Women's Missionary Society of First Church, Canton, Ohio, records the passing of Miss Ethel Ault, and pays loving tribute to her memory.

Maintaining the highest ideals of Christian living, she was a true friend, loyal and faithful to all her obligations. Her uncomplaining, unruffled spirit, her patience and fortitude during a long and painful illness, were outstanding. Her pleasing personality, unfailing friendliness and consideration for others assured her a lasting place in our memory.

"To live in hearts we leave behind,
Is not to die."

Mrs. F. C. Robers
Mrs. E. E. Loucks

Mrs. James L. Williams

On January 23, 1947, Mary Ewing Williams entered into Rest.

A life of 82 years had been spent in the same community—Fair Haven, Ohio.

Baptized, received into the church and married by Dr. J. Y. Scouller, she followed the Shepherd of whom he taught.

Our Missionary Society of which she was a member, extends sympathy to her husband and daughter, knowing they find comfort in the 23rd Psalm which she asked to be sung at her burial service which was conducted by Rev. J. C. K. Milligan.

Committee.

A FAITHFUL STEWARD

(Continued from Page 537)

said, "What's wrong about going to church?" The family went to church the following Sabbath. The mother, Zahia, Adelle, George and Salama were in their accustomed places. Zahia took up the offering, as usual. Hanna's daughters have been trained in our mission schools, but because there is no mission school for boys in Tanta, the boys went to other schools.

On the second day, Zahia read the Bible and witnessed to the assembled mourners. Many of them were pupils of hers and she said to them, "My whole purpose in visiting you and in teaching you is that you may know the Lord Jesus and be saved. Then death will not be a fearful thing." The following day, Marie read the chapter in Proverbs about the virtuous woman but changing the pronouns so it would be about a man and told them how virtuous her father was. Then she said the secret of his life was that he had been born again and spoke to them of our Wonderful Saviour. The prayer of the mother and daughters has been, "Lord, may his death give to them (the sons) a new understanding of life and salvation and the life to come."

Mrs. W. B. Jamison

IMPORTANT NOTICE

Will delegates and visitors please bring their own pillow slips to the Monmouth W. G. M. S. Convention.

Local Committee

— SPECIAL —

At last all Program Calendar orders have been filled to date, and the Magazine Staff has finally recovered its equilibrium.

Due to circumstances, over which we had absolutely no control, the delay was of long-standing; but the majority of our program leaders have been most patient, and we are all happy once more.

Only 25,000 Calendars have been printed this year, and there will be no re-print; so send your order at once, and it will have immediate attention.

Mrs. Ralph H. Arnold, *Treasurer.*

WHAT THEY SAY

A Professor in a Theological Seminary (Not United Presbyterian) wrote: The new cover of the Magazine pleases me very much. The one on the————issue is a beauty. The cover made me want to read on. The contents have always been good especially for those in view."

The General Assembly in its report on Women's Work May 1945 said: "We should like to call attention to the general excellence of the Women's Missionary Magazine. This fine periodical deserves the reputation which it has been building for many years, of being one of the very best missionary publications in the English language. This fact is widely recognized among churches of all denominations."

A College President said: "I read the Magazine with great interest. It is rendering the church and the Kingdom great service."

The pastor of one of our largest Uinted Presbyterian congregations wrote: "I always read the Magazine and practically every month I clip out something for my files."

A layman wrote: "The Women's Missionary Magazine is a wonderfull magazine. I always read it and I always want it to succeed." And as a proof a check was enclosed "just to help a little bit."

Two wives—one the wife of a missionary and another the wife of an elder wrote practically the same words: "When the Magazine comes, my husband usually gets hold of it first and has it read before I ever see it."

A leader of mission study in the Baptist denomination wrote: "I am so impressed by the fine missionary material in your splendid Magazine that I am sending a subscription. Can you send me some leaflets also."

A Literature Secretary wrote: "Mrs. X. came to me with her subscription asking me to send it to you. She had been without the Magazine for some time because of changed circumstances but she had missed it so much she felt she could better cut her expenses in some other way."

Just a young little President of a society: "I think the Magazine is wonderful. I feel I could not be a good missionary worker and be without it.

From the wife of a Home Missionary in a new community: "The Magazine is fine and so attractive. We rejoice to see how the women enjoy it. They all want it; some are giving gift subscriptions and sending it to friends in the congregation who are not in the missionary society."

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

% American Mission is used with each foreign address

PUNJAB, INDIA

Miss Margaret Ballantyne, 1941—Campbellpur
Miss Minnie E. Beatty, 1912—Abbottabad
Miss R. Jean Black, 1921—Pasrur
Miss Frances E. Brown, 1927; 1937—Lyallpur
Miss M. Lois Boyd, 1918—Sangla Hill
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Marie E. Cash, R.N., 1926—Pasrur
Miss Margaret Fehlman, 1912—Sheikhupura
Miss Betsy Fleming, 1918—Sheikhupura
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Hajipur, Sialkot City
Miss Alice G. Hill, 1938—Sargodha
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Mary Kyle, 1904—Pasrur
Miss S. Jane Lamont, 1928—Pathankot
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Taxila
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Miss Marian T. Peterson, M.R.E., 1930—Gujranwala
Miss Willa M. Ramsey, 1921—Pathankot
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932;1944—Sialkot City
Miss Vivian L. Trimble, 1921—Pathankot
Miss Helen V. Weede, 1928—Campbellpur
Miss Georga Wengert, 1919—Gurdaspur

ON FURLOUGH

Miss Ruth I. Ardrey, 1921—826 S. Ogden St., Denver, Colo.
Miss N. Addaline Brandon, 1931—c/o Mr. John Brandon, McIvor, Mich.
Miss M. Evelyn Cathcart, 1925—Marissa, Ill.
Miss Marjorie Faught, R.N., 1933—5006 Spruce St., Philadelphia, Pa.
Miss Vida J. Graham, 1922—c/o W.G.M.S., 904-908 Publication Bldg., Pittsburgh 22, Pa.
Miss Janette M. Howland, 1921—Walton, N. Y.
Miss Glendine Lundquist, R.N., 1932—Winfield, Iowa
Miss Margaret L. Murdoch, 1924—Cambridge, N. Y.
Miss Ruth M. Nichol, 1933—c/o Rev. Wm. M. Nichol, 820 Kirkpatrick St., Braddock, Pa.
Miss Laura Reynolds, 1924—242 Tuscarora Rd., Buffalo 20, N.Y.

EGYPT

Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1908; 1918—Benha
Miss Anna B. Criswell, LL.D., 1905—Assiut
Miss Mary Frances Dawson, 1929; 1945—Cairo
Miss Lucia Dwight, 1919—Mansura
Miss Davida Finney, Litt.D., 1915—Cairo
Miss Elsie M. French, LL.D., 1909—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss Nellie V. Hill, R.N., 1945—Assiut
Miss Millie I. Kelso, 1946—Cairo
Miss Lois D. Kingan, 1926—Cairo
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, Ped. D., 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Sarah B. Meloy, Litt.D., 1923—Cairo
Miss Lucille B. Nichols, R.N.A., 1945—Tanta
Miss Helen J. Noordewier, 1921—Fayoum
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, M.A., 1925—Luxor
Mrs. Rachel T. Seiver, 1925—Mansura
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Beni Suef
Miss Mary C. Thompson, 1939—Cairo
Miss Mary L. Thompson, LL.D., 1917—Assiut
Miss Ethel Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Beni Suef
Miss Louise N. Williamson, 1944—Cairo
Miss Ruth M. Williamson, 1924; 1944—Tanta
Miss Elizabeth M. Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Cairo
Miss Laura Wright, 1921—Tanta

ON FURLOUGH

Miss Helen R. Brownlee, R.N., 1934—215 Ridge Avenue, Washington, Pa.
Mrs. Ada A. Dunlap, 1926—R. D. 3, Albany, Oregon
Miss Evelyn McFarland, 1919—R. D., New Wilmington, Pa.
Miss Elizabeth McKibben, 1924—c/o W.G.M.S., 904-908 Publication Bldg., Pittsburgh 22, Pa.
Miss Venna R. Patterson, 1924—923 Sixth St., North, Nampa, Idaho
Miss Frances Patton, 1922—Sparta, Ill.
Miss Helen M. Walker, 1930—67 E. Evergreen St., Youngstown 5, Ohio

THE SUDAN

Miss Mary E. Coie, 1919—Wad Medani
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N. 1924—Nasir
Miss Aleta J. Matthews, 1946—Khartum North
Miss Jean Maxwell, R. N., 1946—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Mary Jane McKnight, 1922—Khartoum
Miss E. Verna Pillow, 1930—Omdurman
Miss Dorothy L. Rankin, 1946—Doleib Hill
Miss Mary K. Smith, M.D., 1944—Nasir
Miss Frances Turk,R.N., 1921—Khartum North

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920—Sayo, via Gambeila, Anglo-Egyptian Sudan
Miss Isabel Blair, 1922—Sayo, via Gambeila, Anglo-Egyptian Sudan
Miss Hazel J. McGeary, 1946—Sayo, via Gambeila, Anglo-Egyptian Sudan
Mrs. A. W. Pollock, R.N., 1942—Gorei, via Gambeila, Anglo-Egyptian Sudan
Mrs. Ruth L. Walker, 1923—Addis Ababa

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908—263 Park St., Socorro, New Nexico
Miss Alfaretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Aulora R. McIntyre, 1911; 1919—Lenox, Iowa

RETIRED FROM ACTIVE SERVICE
PUNJAB, INDIA

Miss Emma Dean Anderson, 1881—Penn and Trenton Ave., Pittsburgh 31, Pa.
Miss Mary J. Campbell, 1884—Box 240, Jerusalem, Palestine
Miss Laurella G. Dickson, 1897—Tarkio, Mo
Miss Ella M. Gordon, 1893—Pattersonville, N. Y
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902—12 S. C St., Lake Worth, Florida

EGYPT

Miss Ella M. Barnes, 1911—316 S. Ninth St., Monmouth, Ill.
Miss Margaret A. Bell, 1901—Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss Carol E. McMillan, 1906—Aledo, Ill.
Miss Marion A. Paden, 1904—c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904—1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904—2235 Norwalk Ave, Los Angeles 41, Calif.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson ..... Tama, Iowa
Rev. E. W. Machamer ..... Warm Springs, Ore.
Rev. J. W. Wilson, ... Simnasho, Ore.
Rev. George W. Smith .....
Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio ..... Wilkinsburg, Pa.
Miss Ruth E. Findley ..... Burbank, Cal.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—2510 College Ave., Berkeley, Calif.
Miss Margaret Beveridge ..... Monmouth, Ill.
Miss Mae Beveridge ..... Monmouth, Ill.
Miss Sallie E. Dickey—740 N. Dawson, Uhrichsville Ohio.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Harry L. Cowden—Frenchburg, Ky.
Miss Ruth Courter, Principal ..... Frenchburg, Ky.
Miss Helen Andrews ..... Frenchburg, Ky.
Mr. John Besco ..... Frenchburg, Ky.
Miss Jean Christenson ..... Frenchburg, Ky.
Mr. Arthur Gathman ..... Frenchburg, Ky.
Mrs. Arthur Gathman ..... Frenchburg, Ky.
Mrs. Wallace Guthrie ..... Frenchburg, Ky.
Miss Isabel Hay ..... Frenchburg, Ky.
Miss Helen Larson ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Ethel Taylor ..... Frenchburg, Ky.
Miss Annetta Wilson ..... Frenchburg, Ky.
Miss Gladys Wright ..... Frenchburg, Ky.
Miss Winifred Moore, Sec. ..... Frenchburg, Ky.
Mrs. Rachel Boyd ..... Frenchburg, Ky.
Miss Grace Vincent, Matron ..... Frenchburg, Ky.
Miss Grace Huntley, Supt. Clothes Room ..... Frenchburg, Ky.
Mr. Martain Hovermale, Shop ..... Frenchburg, Ky.
Mrs. John Bosco, Dietitian-Cook ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Mrs. Meda Hovermale, R.N. Acting Supt. ..... Frenchburg, Ky.
Mrs. Betty Nester ..... Frenchburg, Ky.
Mrs. Marie Gay ..... Frenchburg, Ky.
Mrs. Wiggenton, Dietitian-Cook ..... Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Sara M. Conrad, Principal ..... Ezel, Ky.
Miss Lucille Artman ..... Ezel, Ky.
Mr. Hiram Baird ..... Ezel, Ky.
Miss Wilda Barnes ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Miss Mary Louise Bymers ..... Ezel, Ky.
Miss Dorothy Dinsmore ..... Ezel, Ky.
Miss Bulah Hogan ..... Ezel, Ky.
Miss Ulrica Liggitt ..... Ezel, Ky.
Miss Eleanor Mann ..... Ezel, Ky.
Miss Gladis Millen ..... Ezel, Ky.
Miss Larue Millen ..... Ezel, Ky.
Miss Ondeine Rau ..... Ezel, Ky.
Miss Esther Smith ..... Ezel, Ky.
Miss Olive Laing, Secretary ..... Ezel, Ky.
Mr. Revis Carr, Shop ..... Ezel, Ky.
Mrs. Gilley, Dietitian-Cook ..... Ezel, Ky.

FRENCHBURG AND EZEL CHURCHES

Rev. and Mrs. Ralph E. Ayers ..... Ezel, Ky.

NEGRO MISSIONS

ANNEMANIE, ALA.

Mr. Walter R. Sutton, Principal ..... Annemanie, Ala.
Mrs. Warnether Allen ..... Annemanie, Ala.
Mrs. Mary S. Bridges ..... Annemanie, Ala.

CAMDEN, ALA.

Mr. A. C. Peoples, Principal ..... Camden, Ala.
Mrs. A. C. Peoples ..... Camden, Ala.
Mr. E. W. Lindsey ..... Camden, Ala.
Mr. R. H. Harvey ..... Camden, Ala.
Mrs. S. W. Rivers, Matron ..... Camden, Ala.
Mrs. B. D. Bridges ..... Camden, Ala.
Mrs. P. H. Parker ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Miss E. M. Brooks ..... Camden, Ala.
Miss N. F. Smith ..... Camden, Ala.
Miss L. M. Washington ..... Camden, Ala.
Miss M. B. Thompson ..... Camden, Ala.
Mrs. A. S. Roach ..... Camden, Ala.
Mrs. L. A. Parrish ..... Camden, Ala.
Miss C. B. Patterson ..... Camden, Ala.
Mrs. E. M. Smith ..... Camden, Ala.
Mr. I. E. Ephraim ..... Camden, Ala.
Mr. L. Roach ..... Camden, Ala.
Miss M. F. Stanford ..... Camden, Ala.
Mrs. J. L. Brooks ..... Camden, Ala.
Mrs. M. L. Smith ..... Camden, Ala.
Mrs. S. P. Scott ..... Camden, Ala.
Miss C. B. Ephraim ..... Camden, Ala.
Rev. D. F. White, Minister ..... Miller's Ferry, Canton Bend, Camden, Ala.
Mrs. D. F. White ..... Camden, Ala.

HENDERSON, N. C.

Mrs. Eva J. Adams, R.N., Sup't ..... Henderson, N. C.
Miss Gertrude Allen, R.N. ..... Henderson, N. C.
(Four other graduate nurses) ..... Henderson, N. C.
(Twelve other workers) ..... Henderson, N. C.

KNOXVILLE, TENN.

Mrs. Ethel Lawrence ..... Knoxville, Tenn.
Mrs. Patsy L. Kennedy ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.

MILLER'S FERRY, ALA.

Mr. N. D. Williams, Principal ..... Miller's Ferry, Ala.
Mr. B. T. Ridgeway ..... Miller's Ferry, Ala.
Mr. C. T. Patterson ..... Miller's Ferry, Ala.
Mrs. Maude Mobley Williams ..... Miller's Ferry, Ala.
Miss Pearlie Mae Easley ..... Miller's Ferry, Ala.
Mr. Joseph Davis ..... Miller's Ferry, Ala.
Mrs. Susie V. Green ..... Miller's Ferry, Ala.
Miss Wilhera McGown ..... Miller's Ferry, Ala.
Mrs. L.B. Ridgeway ..... Miller's Ferry, Ala.
Miss Viola Thompson, Matron ..... Miller's Ferry, Ala.
Mrs. Roma Patterson ..... Miller's Ferry, Ala.
Miss Myrtlene Battle ..... Miller's Ferry, Ala.
Miss Geneva Shamburger ..... Miller's Ferry Ala.
Miss Annie L. Veal, Secretary ..... Miller's Ferry, Ala.
Mrs. Bessie Washington ..... Miller's Ferry, Ala.
Mr. Herman Bridges ..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Principal ..... Prairie, Ala.
Mrs. William T. Peters ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Miss Elizabeth C. Kelly ..... Prairie, Ala.
Mrs. Bertha Kimbrough ..... Prairie, Ala.
Mrs. L. C. Hope ..... Prairie, Ala.
Rev. C. C. Brown, Minister ..... Prairie and Arlington, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Josephine A. Warren .....
188 Liberty St., Knoxville (16), Tenn.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson—Cairo
Rev. and Mrs. K. Glen Fleming—Cairo
Dr. and Mrs. Dalton Galloway—Tanta
Rev. E. E. Grice, D.D.—Cairo
Rev. and Mrs. W. B. Jamison—Tanta
Dr. and Mrs. C. A. Laughead—Assiut
Dr. and Mrs. Neal D. McClanahan—Assiut
Mr. and Mrs. M. C. McFeeters—Assiut
Rev. H. A. McGeoch—Alexandria
Rev. and Mrs. W. A. McGill—Cairo
Dr. and Mrs. R. T. McLaughlin—Fayoum
Mr. and Mrs. W. W. Nolin—Alexandria
Dr. and Mrs. Gordon Parkinson—Assiut
Rev. and Mrs. James W. Pollock—Cairo
Rev. and Mrs. A. R. Stevenson—Alexandria
Rev. and Mrs. C. Bradley Watkins—Luxor
Dr. and Mrs. H. S. Hutchison—Tanta

ON FURLOUGH

Dr. and Mrs. E. M. Bailey
310 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. E. E. Elder
606 W. 122 St. New York, N. Y.
Rev. and Mrs. W. P. Gilmor
R. 4, Box 297, Fresno, Calif.
Mrs. E. E. Grice—Mulberry, Ind.
Rev. and Mrs. H. E. Kelsey
242 W. Prospect Ave., Pittsburgh 5, Pa.
Dr. and Mrs. F. C. McClanahan
312 S. 6th St., Monmouth, Ill.
Mr. Everett W. McCreery, R.N.
32 Bush St., Naenae, Lower Hutt, New Zealand
Mrs. H. A. McGeoch—New Concord, Ohio
Dr. and Mrs. C. P. Russell,
11 Belmont St., Brunswick, Maine
Dr. and Mrs. W. J. Skellie,
38 Alexander St., Princeton, N. J.
Dr. and Mrs. F. S. Thompson
44 Alexander St., Princeton, N. J.
Dr. and Mrs. F. M. Thompson
1801 Texas Ave., Butte, Mont.

PUNJAB, INDIA

Dr. and Mrs. Emmet Alter—Rawalpindi
Rev. and Mrs. J. C. Alter—Sialkot
Rev. and Mrs. James D. Brown—Gujranwala
Dr. and Mrs. J. G. Campbell—Sargodha
Rev. and Mrs. W. C. Christy—Gujranwala
Dr. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. J. D. Harkness—Sheikhupura
Rev. and Mrs. C. Emerson McBane—Sialkot
Rev. and Mrs. J. Morgan McKelvey—Pasrur
Rev. and Mrs. P. A. Miller—Gujranwala
Mr. and Mrs. W. H. Merriam—Gujranwala
Dr. and Mrs. S. C. Picken—Sialkot
Rev. W. H. Ross, D.D.—Lyallpur
Dr. and Mrs. Harris J. Stewart—Gujranwala
Dr. and Mrs. R. R. Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Campbellpur
Dr. and Mrs. John Vroon—Taxila
Mr. and Mrs. F. A. Whitfield—Gujranwala

ON FURLOUGH

Dr. and Mrs. E. V. Clements, New Wilmington, Pa.
Mr. and Mrs. C. C. Millson, Crawfordsville, Iowa
Dr. and Mrs. H. M. Milne
201 W. Lincoln Way, Jefferson, Iowa
Miss Gwynaeth R. Porter
600 Schaff Bldg., Philadelphia 2, Pa.
Mrs. W. H. Ross—Sterling, Kansas
Dr. and Mrs. J. H. Stewart—Atlantic, Iowa

ANGLO-EGYPTIAN SUDAN

Rev. and Mrs. W. J. Adair
Akobo Upper Nile Province, Sudan
Rev. and Mrs. W. B. Adair, Doleib Hill, via Malakal
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The drawing by Mr. Russell K. Montgomery of Pittsburgh, which appears on the second page of this issue of the Magazine is a fine presentation of the organization of the denomination. At times we seem to become departmentalized and can see but one section of the entire church.

A study of this chart will repay any group in order that each organization may see its relationship to the whole.

Of course the women of the church are interested in all departments but a special part of the work has been designated and assigned by the General Assembly to the Women's General Missionary Society. The Women's General Missionary Society collects and disburses its own funds and through two members of the Board makes a report to the Assemblp annually.

This report as you can see on another page is valued highly by the highest court of the church.

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, MONMOUTH, ILLINOIS, JUNE 10-13, 1947

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